# THE 4 MINISTERY OF CHRIST ASSERTED:

And *Mr. Rich. Baxters* two Sheets for the Miniſters unfolded, and his Miniſtery preſented to Publick view.

*BY R. B.*

Matth. 7. 16.

*Ye ſhall know them by their fruits.*

Gal. 3. 5.

*He therefore that Miniſtreth to you the Spirit, and worketh Miracles amongſt you, doth he it by the hearing of the Law, or by the hearing of faith?*

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1658.

Paul

# To the impartial Reader.

*I Think it is ſo, I verily beleeve it is ſo, many men have and do ſay it is ſo, is no ſufficient ground for true faith or worſhip; for this plea all falſe worſhippers ever have had, and at this day have for all their ſeveral beleefs and worſhips. The man* Micha *having got himſelf a molten and a graven image, he thought and ſaid,* Now I know that the Lord will doe me good, ſeeing I have a Levite to be my Prieſt, to perform for him the worſhip pertaining to thoſe his Gods, *Judg.* 17. *the like or greater confidence had the Iſraelites in the Queen of Heaven, as appears,* Jer. 44. The words (*ſaid they to the Prophet Jeremy*) that thou haſt ſpoken to us in the name of the Lord, we will not doe; but we will certainly do that thing that goeth out of our own mouth, to burn incenſe to the Queen of Heaven, and to pour out drink-offerings unto her, (*their reaſons follow:*) As we, our fathers, our Kings, and our Princes have done, in the Cities of Judah, and in the ſtreets of Jeruſalem: for then we had plenty of Victuals, and were well, and ſaw no evil; but ſince we left off that, we have wanted all things, and have been conſumed with the ſword and with famine. *Our forefathers were as confident* (*as the Church of* Rome *is at this day*) *that by force of theſe words* (hoc eſt meum corpus) *pronounced by a Prieſt, a piece of bread was converted into the real Body of the Lord Jeſus Chriſt. In matters of faith and*

*wor-*

Gaul



worſhip, we muſt neither truſt to our own thoughts, nor to the opinions nor practiſes of any others; for thoſe Scriptures and our own experiences inſtruct us in this knowledge, that things of this nature cannot be concluded to be ſo, becauſe that we our ſelves and others doe judge them to be ſo.

Further certainty therefore muſt of neceſſity be had, if we will either acquit our ſelves from the danger of Idolatry, or be aſſured that our worſhip is of God, or hath his acceptation; whatſoever in worſhip is not of faith, is ſin: and the ground of faith muſt be as certain as God himſelf, or elſe it can be no ſure evidence betwixt God and man; for though faith be an evidence of things not ſeen, yet faith it ſelf that is the evidence muſt be ſeen, or elſe that evidence can be no evidence at all: for being unſeen, it can be no more an evidence of the things unſeen, then thoſe unſeen things are of it: now this certainty none can give, but God himſelf, or ſuch a Miniſtery whom he ſhall ſend to reveal his will, and by his power give aſſurance thereof.

That the Scriptures ſhould perform this, it is impoſſible, they being but a **Hiſtory** themſelves, made ſubject to be altered by the wills of men, were never known to be atteſted by God, are acknowledged on all hands to be corrupted de facto, and no infallible rule given to diſtinguiſh thoſe corruptions from the ſound part of them: Moreover, the platforme of Chriſtian Religion being not found in them, it could hitherto in no age be certainly determined from them. Beſides, they themſelves teach us, that infallibility is onely to be had by the Miniſtery, and not from mens ſayings or Traditions;

*tions; and therefore faith and worſhip upon no other ground,* Mar. 16. 15, 16, 17, 18, 20. *Heb.* 2. 3, 4. *Joh.* 15. 22, 24. *and to the intent that men ſhould adhere to the Miniſtery, they are deciphered out to us by ſuch infallible marks, that thereby they may be known from all other, whom we are taught to reject as perſons offenſive to God, and moſt hurtful to mankind.*

*Yet notwithſtanding, in all other things an error or miſtake incurs no danger of Gods diſpleaſure (as a falſe faith and worſhip doth) and in thoſe things more eſpecially which are ſo apparently good and behoofful for our practice in the nature of them, and ſo truly of God, that they require no further evidence for their juſtification, then that which they bring with them, ſuch as is that general rule of a Chriſtian life:* Whatſoever yee would that men ſhould doe to you, the ſame do ye to them, for this is the Law and the Prophets; *with all other particular vertues, as humility, gentleneſs, long-ſuffering, patience, mercy and compaſſion, which makes us like unto our Heavenly Father, they are to be acknowledged as of great uſe, and their inſtruction endeavored after, to the end that thereby we may be made his children,* Mat. 5. Luk. 6. *and that being made like unto him, in the end of our lives we may cheerfully commit our ſelves into his hands, as into the hands of a merciful Creator.*

*And thus, Reader, thou haſt the ſum of my intention in this diſcourſe; wherein if I have failed (as it's poſſible I may) I refer my ſelf to the judgment of abler underſtandings, to be better informed*

*formed; though I do profess I am not privy to any error herein committed, nor apprehensive of the least prejudice that can come to any; but of much profit to all, if rightly understood and embraced. And therefore if any shall make exclamation against me as an enemy to Religion, I shall greatly suspect them to be guilty of that weakness and superstition charged upon* Micha *in the* 18. Chap. *of* Judges, *who made a hideous outcry against the* Danites *for taking away his gods, when as all the wrong they did him, was their taking away from him his knavish Priest, his molten and graven Image; of which he would never have so complained, had not a deceived heart turned him so aside, that he could not deliver his Soul, nor discern the lie in his right hand,* Isa. 44. 20. *Farewel.* R. B.

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THere came lately to my hands, A Sheet for the Miniſtery; and ſince that, a ſecond Sheet of the ſame nature, written by Mr. Baxter of Kederminſter: They are in general a defence for the Miniſters of the whole Chriſtian world, againſt all ſuch as deny their Miniſtery and Doctrine to be of Chriſt. The Miniſters inſtituted by Chriſt, he ſaith, were Apoſtles, Prophets, Evangeliſts, Paſtors, and Teachers; the firſt of theſe, viz. Apoſtles, Prophets, Evangeliſts, he ſaith, are ceaſed; the latter, viz. Paſtors and Teachers, of which number and order himſelf and the Miniſters of the whole Chriſtian world are, were by Chriſt continued, and are to continue to the end of the world. This Miniſtery is to be known by the approbation of the Magiſtrate, and of the people where they Preach: their Doctrine is to be received as the words of Chriſt, having been confirmed long ſince by Miracles, which being ceaſed, Tradition is the Rule given by God to know his word by: this Miniſtery by the appointment of Chriſt, is to be maintained by Tythes. All men that Apoſtate from this Miniſtery, in the name of the Lord, from the Scriptures, he pronounceth accurſed, as enemies of Chriſt. All which ſhall be briefly examined and anſwered.

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# Mr. Baxters *Deſigne in his two ſheets, what it is.*

SAul amongſt the Prophets, and *Saul* going to *Ananias* to receive of him his ſight, and be filled with the Holy-Ghoſt, were matter of great wonder in thoſe dayes; and ſuch to me almoſt, is *Mr. Richard Baxter* at this time, apologizing for the Miniſtery of the whole Chriſtian world. *Lord*, ſaith Ananias, *I have heard by many, how much evil this man hath done to thy Saints that are at Jeruſalem*; ſo likewiſe I have heard by many, how much rage and bitterneſs he hath exerciſed towards this Miniſtery (for whom he now pleadeth) that worſhip and call upon God according to the knowledge they have of him (as he himſelf doth) throughout the Chriſtian world: and therefore as the people of *Damaſcus* were amazed to hear *Saul* preach the Doctrine that before he deſtroyed; even ſo am I at this practice of *Mr. Baxters*: and as there was great joy amongſt the Chriſtians in *Damaſcus* for the converſion of *Saul*, ſo may the Miniſters of all ſorts rejoyce for this of *Mr. Baxters*; but yet there will be found a great difference betwixt theſe two perſons: *Saul* the Phariſee being rightly inſtructed himſelf, like a good man full of ſincerity, was ſtrengthened and increaſed in his practiſe of preaching dayly;

where-

whereas *Mr. Baxter*, as it is to be ſuſpected, is but *pro tempore*, at the beſt, like unto the other *Saul* amongſt the Prophets, a little while to ſerve his own ends, to make a preſent advantage againſt ſome perſons whom he hath a deſigne to render odious, and afterwards like unto King *Saul*, become the ſame man again he was before. What *Mr. Baxter* an Apologizer for the Miniſters, for the whole Miniſtry without diſtinction! truly Sir, I ſtand in doubt of you. *Saul* to hide his hypocriſie from *Samuel* in another caſe, carried as fair with him, as you doe here with the Miniſters, and yet was diſcovered; and even ſo are you already, elſe what means the bleating that I hear from you in your ſheets againſt the Popiſh and Prelatical Miniſtery, the greateſt part of that Miniſtery for whom pretendedly you writ? the Scripture tels us, there were ſome that preached Chriſt of envy and ſtrife, thereby intending to adde afflictions to *Paul*'s bonds: I cannot accuſe you for preaching Chriſt, I think therein you are clear enough; but whether in this writing or not, you have not purſued their wicked deſigne, rather then to declare your own underſtanding, as in the ſight of God, for the good of men, let your own conſcience ſpeak, and thoſe that know you and your principles, which hereafter ſhall be ſet before you.

*All that call themſelves Chriſts Miniſters, are not to be taken for ſuch.*

But what are thoſe Malignants that you com-

complaine of, and what is their sin, that in the name of the Lord you pronounce the sentence of destruction against? they are the open profane that hate you for your works sake, and false hearted professors that turn from your Ministery, and perswade others thereto: *Sheet* 1. *page* 1.

*Answ.* And have they not just cause given by you to doe as you charge them? That shall appear. The Spirit of God, as the Scripture informs us, did foretel, that *false Prophets* and *grievous wolves should arise*, that should *deceive the people*, and not *spare the flock*: Matt. 24. 24,25. 2 Pet. 2. 1,2. Act. 20. 30. 2 Tim. 3. 6, 7.

Some of them are described to be such, as should lead silly women (or weak credulous people) captive, whom they should be alwayes teaching, and never bring in to the knowledge of the truth; others, that for filthy lucre should make merchandize of mens Souls, *Jude*. Another sort are declared to be such, as should apply themselves to serve and please the lusts and humors of a worldly people, that (could not, or) would not abide sound Doctrine, 2 *Tim.* 4. 3. Others, such that for profit and advantage, should have the persons of men in admiration. Another sort, such that should be turned from the truth, and turned unto fables, 2 *Tim.* 4. 4. Besides divers others, which they that read the Scripture may take notice of; of all which we are forewarned, to the end, that we should not suffer our selves to be deceived by them: *Behold* (saith Christ) *I*

*have*

*have told you before*, Mat. 24. 25. that being fore-warned, you ſhould be fore-armed. And therefore one that ſhall come and call himſelf, or that others ſhall call a Miniſter of Chriſt, is not preſently to be received, or eſteemed for ſuch, leaſt of all when we ſee ſo many amongſt us clearly charactered out, in the propheſies before cited; but according as St. *Paul* adviſed *Timothy*, we muſt try them. And that this practice of tryal is a general duty incumbent upon all men, cannnot be denyed, who are exhorted to try the Spirits, for that many falſe Spirits are entred into the world; to try all things, that we may hold faſt that which is good: and the Church in the Revelations, *Chap.* 2. 2. is highly commended, for trying thoſe that ſaid they were Apoſtles, and were not. And if this liberty of tryal ſhould not be allowed, it would come to paſs, that like as ſome men formerly received Angels at unawares in the ſhapes of men, we in theſe our dayes (which is too frequent to all that will ſee) may at unawares receive falſe Prophets and falſe Teachers, under the mask and diſguiſe of Chriſts Miniſters. And it is againſt all reaſon, that any man ſhould be required to reſigne up himſelf and his whole underſtanding, to the inſtruction and guidance of another, before he be infallibly aſſured, that he ſhall not by him be miſguided to his prejudice. What! that a man ſhould put out his own eyes, to be led by him that hath none; or retayning his own ſight, ſhould ſuffer himſelf to be led by him that is blinde; or by him that hath his eyes, but wanting a good conſcience,

will mislead him any way, though to his ruine, for his own advantage; and are there not now known to be amongst us all these sorts of Ministers, and each of them clayming to be our guides, some of them men honestly minded, that would truly inform us, if they could; and who like *Paul* before his information in the Gospel, doe serve God with all good conscience according to what they know, and did they know more, from the same sincerity that is in them, would profess it? yet are not these to be esteemed the Ministers of Christ, standing in need themselves to be taught what are the first principles of his Religion, as they are intimated to us in *Heb. 6.*

2. Other some there are, who though sensible of their own insufficiency, and of the vayle of ignorance that hath covered all the known parts of the world for these many hundred years, yet notwithstanding, to maintain a worldly interest, like the chief Rulers of old in *Joh.* 12. 42. they will not confess it; for they love the praise of men, and this worlds goods, more then the praise that is of God, and a vertuous life, which is the onely true riches. And here to speak the truth plainly, the whole body of the Ministers of the Christian world for these thousand years and more, have manifestly discovered themselves to be that Ministery before spoken of, that have been alwayes teaching, and never brought the people to the knowledge of the truth, deceived in the multitude of their controversies in all past ages amongst themselves, and the antipathy betwixt the present age

age, and the primitive Fathers, and the present age amongst themselves also; insomuch that the most esteemed fundamental points of the Christian Religion remain still undetermined by them, some crying one thing, and some another, like to the confused multitude in the theatre at *Ephesus*, and no man well understanding what they would have, nor indeed they themselves, whose latter studies of the most conspicuous of them, have alwayes contradicted their former; and those latter studies again by others succeeding them, disallowed as much as those themselves retracted: a clear demonstration of their being involved in the Apostacy prophesied in Scripture touching the departure from the faith, 2 *Thes.* 2. 3, 6. And how shall they teach Christ to others, that cannot teach him to themselves? and yet notwithstanding this their ignorance of the Gospel, and the publick inconveniences, troubles, wars, murthers, and massacres brought upon the people by their controversies concerning it (as the records of all ages and Countreys doe testifie) they, according as St. *Paul* complaines of a false Ministery, where they can prevayl with the Magistrate to side with them, by their doubtful Doctrines, they bring the people into bondage, devour them, exalt themselves over them, smite them on the face, or, which is worse, sometimes consume them in the fire, sometimes by the gallowes; and at this time amongst us, being able to doe no worse, by vertue of an Act obtained for tythes, with treble dammages for non-payment of them, they ruine whole families, and make

make dice of the fathers bones in prisons: from all which considerations, if it be true as *Mr. B.* saith, that the profane doe hate them, and others doe Apostate from them, and drawing others after them, teaching them to see and judg for themselves, as well as they may by the means they have, they are not therefore to be blamed, or understood to be the persons that Christ foretold should hate his Ministers; let them remember *St. Peter*'s rule, and practice it, If you doe well, who will harm you? but if the people from a due sense not onely of their unprofitableness, but also of their hurtfulness to them, their deceiveable doctrines, their pride and ignorance, their pompe and tyranny, doe hate them and withdraw from them, let not *Mr. Baxter* nor others complain, but *give the losers leave to speak.* Neither doe men need to fear any danger for Apostating from you: what doe you thinke that we have not sufficiently learned of you, the Doctrine of the false Apostles, 2 *Cor.* 11. 19, 20. *To suffer fools gladly*, to suffer if you bring us into bondage, if yee devour us, if yee take of us, if yee exalt your selves over us, if ye smite us on the face? this was a reproach to the *Corinthians*, which the Apostle cites, to make them ashamed of the receiving such persons for the Ministers of Jesus Christ; and you would have us glory therein, but we have otherwise learned Christ.

*How Christs true Ministery is to be known.*

Though this that is said be sufficient to shew that

that your mark is not the mark of Christs Ministers; yet we shall proceed further in the tryal and discovery thereof: and let no man be timerous herein, or have such dishonorable thoughts of Christ, as to think he should command men to try their teachers, (to the intent that they should not be deceived by them, but be fully assured that they are his, and not a wolf in sheeps cloathing, nor a Minister of Satan transformed into an Angel of light,) and then on the other side blame them for doing their best diligence towards him therein, in trying them, and by the same rule that himself hath given for that purpose, the rule that he referred himself to be tryed by, when he was as a Minister upon earth in his own person. By their fruits you shall know them from the true sheep and Ministers of Christ: it is not words, pretence of holiness, nor the faireſt and neereſt resemblance of them, that can assure us that they are them; but some further and more infallible distinction that must be had, something that is peculiar to the true Ministers, which the false cannot possibly assume, nor which none but they which are truly such, and sent from God, can have or manifest. It is not therefore preaching of some true doctrines, feeding the hungry, cloathing the naked, making or repayring of high wayes, &c. for all these things are common with them to false Teachers, Heathens, Papists, Mahometans, &c. who have and may perform them as well as any of them: It is and must therefore be acknowledged something of a higher pitch then any of these, something which none but

Christ

Christ himself, to whom all power in Heaven and earth was given, and those to whom he shall derive thereof, thereby to inable them to doe such things, that all that behold them shall sensibly perceive (and formably be convinced to beleeve) that Christ hath sent them, as they did and were convinced that the Father had sent him; that is sufficient to prove a true Ministery of Christ, and give warrant to men to receive them for his, who are admonished to beware that they receive none for them, but those that *they shall certainly know to be such.* The nature, force and necessity of the works of a Divine Ministery are seen in *John* 9. 28, 29, 30, 31, 32, 33. where the malice of the Pharisees against Christ is discovered to be such, that they would not, if it had been possible for them to avoyd it, by any means been convinced that Christ was a Prophet sent from God; they reproached the man that had been blinde, because he was his Disciple; We, said they, are Moses his Disciples; we know that God spoke to him, but as for this fellow, we know not from whence he is. The man answered, Why herein is a marvellous thing, that yee know not whence he is, and yet he hath opened my eyes: now we know that God heareth not sinners; but if any man be a worshipper of God, and doth his will, him he heareth. Since the world began, was it not heard that any man opened the eyes of one that was born blinde: if this man were not of God, he could doe nothing. The man that had been blinde, from this Divine work of Christ's, was not onely convinced himself that Christ

was

was sent from God, but by a necessary conclusion drawn from thence, so convinced and put to silence those subtle and most malicious enemies of Christ, that they had not a word more to reply against him. Such a Test as this therefore that cannot be gainsayd, is it that must demonstrate to us a true Ministery: therefore said Christ, *The works that I doe in my Fathers name, they bear witness that he hath sent me*; which being an evidence that cannot possibly deceive, he gave it for an infallible sign both of his own personal and instituted Ministery: *If I doe not the works of the Father, beleeve me not; but if I doe, though you beleeve not me, beleeve the works*; signifying, that though his Doctrine or other mens nakedly delivered, might be suspected, yet this evidence was such that could not: His own word and testimony, and the testimony of others, yea, of *John* the *Baptist*, greater then whom there was not any born of women, *Joh.* 5. 33, 34. he disclaimed as insufficient to prove his Authority and Ministery: *If I bear witness of my self* (saith he) *my witness is not true*; we cannot suppose that by these words he would perswade men to think he was a lyar, or a bearer of false witness, and therefore that his words were not to be credited; for in *Joh.* 8. 14. he saith, *Though I bear witness of my self, my record is true, for I know whence I came*: But his meaning is this, That the best of mens testimonies may and ought to be rejected as false and incredulous, when it alone, without a more infallible evidence, is brought by any to prove a Divine Ministery. Christ in the

the Scripture appears to us not to be more careful in any one thing, then making sure against impostors that were foretold should arise in the world, to the end that none should be deceived by them; and therefore willed none should be received for his, upon their own words, or the words of others, or upon any other terms whatsoever, then such that cannot possibly deceive: and therfore when he had said, *That many should come in his name, and shew great signs and wonders, and deceive, if it were possible, the Elect*; he addeth, *Behold, I have told you before*, Mat. 24. 24, 25. to the intent it should be carefully heeded, and the danger prevented by refusing for false Prophets, not onely such as should come with fair words, much evidence of truth, many true Doctrines, shews of holiness; but those also that should come with great signs and wonders: so that although works be ordained by Christ as the onely true distinguishing character betwixt true Christs and false Christs, true Prophets and false Prophets, his true sheep and wolves in sheeps cloathing; yet it is to be observed, that those works of the Ministery must be such as shall far transcend all those that may be brought to pass by any humane or infernal power whatsoever; and therefore Christ promised, that *those that should beleeve in him, should not onely do the works that he did, but greater works also, because he went to the Father*, Joh. 14. 12. And the works that he did were such, that no man before him had done, or else they had not sinned that did reject him. *Joh.* 15. 24.

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Theſe are then the works of Chriſts ſervants, and more ſpecially his Miniſters, which he hath ſet as a brazen wall of defence and ſecurity to the people from the danger of ſeducement by falſe Prophets, or as a beacon on a hill to give notice to all men of his own truth to the worlds end, or otherwiſe as an infallible mark or badg, to know his Miniſters by at all times, whenſoever they ſhould appear upon earth, until his ſecond coming.

And now *Mr. Baxter*, I pray you, before I proceed any further, let me ask you this one Queſtion, and anſwer me in your next: Did you receive from the Lord the words of the curſes which you declare in his name, with commandment from him to pronounce them as you have done againſt the Seekers and all thoſe that Apoſtate from your Miniſtery? or did you not rather ſteal them out of the 16. *Chap.* of *Numbers*, where you found them written? We underſtand in Scripture, it was the cuſtome of the falſe Prophets to ſteal the word of the Lord from the true, and to cry, *Thus ſaith the Lord, when the Lord had not ſpoken*, Jer. 23.30. Yea, doubtleſs you did ſteal them, and that on purpoſe to affright the ſimple, and deceive the credulous. But what if the Seekers or any other againſt whom you have pronounced them, ſhould take up the ſame words, and pronounce them againſt you, for your refuſing and drawing others from their doctrine, would you at all be terrified thereby? I judge, not: no more will any body elſe that underſtand themſelves, be troubled for your pronouncing of them againſt

againſt them. For the words are the words of *Moſes* which God commanded him to declare againſt *Corah*, *Dathan*, and *Abiram*, for diſobeying the Miniſtery that was confirmed before their eyes in the land of *Egypt*, and at the *Red-ſea*, and in the ſight of all Iſrael: and I pray you conſider what the Scriptures declare the Lord hath ſaid againſt thoſe that did ſteal his word, their neighbours, and ſaid, *Thus ſaith the Lord, when the Lord had not ſpoken unto them.*

As for our parts, we ſhall remember the inſtruction of the Lord before rehearſed, and likewiſe that God gave to the Iſraelites to know the true Prophets from the falſe by, *Deut.* 18. 21, 22. which had they carefully obſerved, they had thereby preſerved themſelves from the miſchiefs brought upon them for following of *Baal.* And if that you, or an Angel from Heaven, ſhall ſpeak unto us in the name of the Lord, and not give us infallible aſſurance that the Lord hath ſent you, and ſpoken by you, (note that we ſpeak of matters Divine onely) which may anſwer all your frivolous exceptions in your ſecond ſheet, inſtances in humane things, *viz.* the Records of the Land, *&c.* for which a humane evidence may be ſufficient; we ſhall not onely refuſe to receive you, but look upon you as ſent to tempt us, and to try whether or no we will be perſwaded to depart from thoſe rules that we enjoy for our direction in theſe caſes. And therefore he that hath a dream, let him tell his dream; and if any one hath the word of the Lord, let him declare it, that we may know it to be ſuch; otherwiſe let

him

him hold his peace, and throw away his hairy garment wherewith he was wont to deceive, and say plainly, I am no Prophet, and thereby manifest himself to be an honest man. And now we shall see your grounds alleadged to prove your Ministery to be Christs Ministery.

You tell us, 1. *Sheet* 1. *page*, That the Office of the Ministery is an undoubted Ordinance of God, to continue in the Church to the end of the world: no man can pretend that it is ceased with the Apostles.

*Answ.* Pastors and Teachers, according to *Mr. Baxters* own grounds, and the Scriptures by him cited, are ceased, or else Apostles in being, whom he saith are ceased; why may not this be doubted, because it's contrary to an old tradition introduced and upholden by the men of your order? a weak premises for so many confident conclusions, as are by you built thereon: what is so ridiculous, that may not be proved upon such like grounds as these? Upon this ground the Jews proved for a long time, that the Disciples stole away Christ out of the sepulchre whil'st the soldiers slept: (*Mat.* 28. 15. the Priests by the help of the soldiers, broached this Doctrine, and afterwards, saith the Evangelists, *It was commonly reported among the Jewes until this day.* Traditions are no sufficient ground for a Divine faith; for upon this ground also the Town-Clerk of *Ephesus* proved the divinity and divine worship of *Diana* of the *Ephesians*: *Ye men of Ephesus*, said he, Act. 19. 35, 36. *what man is there that knoweth not how the City of the Ephesians is a worshipper of the great goddess*

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*Diana, and of the Image that fell down from Jupiter. Seeing then that these things cannot be spoken against, ye ought to doe nothing rashly.* We see here with what confidence things of the greatest importance have been beleeved, and not doubted, having no better ground then the craft and deceit of some persons whose interest caused them at first to broach such things to the people; and for the upholding of the same interest, have with the like craft maintained and nourished them amongst them from age to age, from generation to generation; and no man that knows how the people were abused thereby, might without the peril of his life discover it. Famous to this purpose is the uproar that was made at *Ephesus* by *Demetrius* and the crafts-men against *Paul* and his companions, *Act.* 19. *Alexander* being dragged out of the Theatre upon an accusation for speaking against the Deitie of *Diana*, and but beckoning to the people to make his defence, the people all with one voice, saith the Text, *for the space of two hours, cryed out, Great is Diana of the Ephesians, great is Diana of the Ephesians*; when all the greatness she had, was onely in their weak deluded imaginations. And therefore *Mr. B.* you must not thinke to intrude your traditions upon us by such slights as these, (*viz.* it is undoubted, and no man can pretend, *&c.*) for it may be justly doubted, and you by all your art and learning are not able to prove it; nay, doe you not with the very same breath deny what you say cannot be doubted? you say first, that the Office of the Mini-

Miniſtery indefinitely, is an undoubted Ordinance to continue unto the end of the world: and no man can ſuppoſe this ceaſed with the Apoſtles: who ceaſed? the Miniſtery do you mean, or that the Apoſtles, Prophets and Evangeliſts, were not the Miniſtery? if you ſay they were, why doe you then ſay they ceaſed, when before you had ſaid, the Office of the Miniſtery was to continue to the end of the world? If you ſay, Apoſtles, Prophets and Evangeliſts, were not the Office of the Miniſtery, how then were Paſtors and Teachers, *&c*? By your inſtruction, we muſt not doubt of the continuance of the Office of the Miniſtery until the end of the world, and yet muſt beleeve them to be ceaſed immediately after their firſt inſtitution. Here I demand of you to prove in your next by the Scripture, that the Apoſtles, Prophets and Evangeliſts, were to ceaſe from the beginning, and the Paſtors and Teachers without them were the Ordinance of God, to continue to the end of the world: this indeed you pretend you will doe; but how you perform it, we ſhall preſently ſee.

Firſt, you ſay, It is Gods will that Ordinary fixt Presbyters ſhould be ordained in every Church, *Act.* 14. 23. *Titus* 1. 5. 1 *Tim.* 3. 1. 2 *Tim.* 2. 2.

A Miniſtery authorized to Diſciple the Nations, baptize and teach them, is inſtituted by Chriſt as King and Saviour, and hath his promiſe to be with them always to the end of the world, *Mat.* 28. 19, 20. The ſame neceſſity and work continueth ſtill: Souls are born and bred

in darkneſs; and how ſhall they be ſaved without beleeving, or beleeve without hearing, or hear without preaching, or we preach without ſending? *Rom.* 10. 13, 14, 15.

*Anſw.* Let all men obſerve and conſider, that have but the leaſt underſtanding of the nature of the Office of the Miniſtery of Chriſt, whether theſe Scriptures and reaſons cited by *Mr. B.* to prove the firſt ſort of them (*viz.*) Apoſtles, Prophets, Evangeliſts to be ceaſed, or that they were to ceaſe, before the Miniſtery of Paſtors and Teachers, doe ſerve for any ſuch purpoſe; or whether he hath not wilfully concealed from us the light of his own underſtanding, in alledging them againſt their plain letter and ſence, obvious to the meaneſt capacity that ſhall but only view them. He ſaith, it was the wil of God, that ordinary fixed Presbyters ſhould be ordained in every Church, which therefore ſhould continue, *&c.* I ſay, and he knoweth, that it was the will of God, to ſet in the Church Apoſtles, Prophets, *&c.* 1 *Cor.* 12. 28, 29. who therfore according to his reaſon, and Evangeliſts alſo, were likewiſe to continue. He ſaith, that Paſtors and Teachers were appointed for the perfecting of the Saints, *&c.* The text ſaith, and he knoweth it, that Chriſt when he aſcended, appointed Apoſtles, Prophets, and Evangeliſts, *&c.* for the perfecting of the Saints, for the work of the Miniſtery, for the edifying of the body of Chriſt, till we all come to the unity of the faith, *&c.* who therefore according to his reaſon are to continue to the end of the world, aſwell and rather then Paſtors and Teachers. He

ſaith,

faith, That a Miniſtery pretending fixed Preſbyters, were authorized to diſciple the Nations and baptiſe them, having the promiſe of Chriſt to be with them to the end of the world: this text, *viz. Mat.* 28. 19, 20. he knoweth, he wholly perverteth, it having relation to Apoſtles onely, who were ſo authorized as he ſpeaketh, and had the promiſe of Chriſt to be with them to the end of the world; and who therefore according to his reaſon were more eſpecially to continue to the end of the world. Beſides, if it were Paſtors and Teachers that were ordained to goe into all the world to teach and baptize, *&c.* and if *Mr. B.* be one of them, why putteth he not his commiſſion in execution, but abideth reſident at *Kederminſter*? neither *St. Paul*, nor *Peter* did ſo. Further he ſaith, Souls are ſtill born in darkneſs. I ſay, it was the Office of the Apoſtles to go into the world, *to turn people from darkneſs to light, from the power of Satan to God*, Act. 26. and not of Paſtors and Teachers, whoſe Office was to feed the flock of Chriſt already converted, *Act.* 20. None, ſaith he, can beleeve without hearing, hear without preaching, nor any preach, except they be ſent. I ſay, it was Apoſtles that were ſent into the world to preach, and not Paſtors and Teachers. From all which it ſtill appeareth, that the Miniſtry of the Apoſtles was to continue to the end of the world, rather then Paſtors and teachers, whoſe work more properly was to perfect them that did or ſhould believe through the Apoſtles preaching. And therefore if notwithſtanding all theſe Scriptures and reaſons, *Mr. B.*

ſhall (as he doth) affirm, that the Apoſtles are ceaſed, I or any other man with much more confidence and reaſon may (as appears by that which is ſaid) conclude that Paſtors and teachers are ceaſed with them; no ſuch evidence in any thing alledged by him, appearing for the continuance of them, as for the continuance of the Apoſtles to the end of the world. And here to me it ſeems worthy the enquiring, why *Mr. B.* in citing the Scriptures aforeſaid, to prove Presbyters fixed in the Church, ſhould omit the Scriptures that declare the Apoſtles and Prophets were likewiſe therein fixed: and in citing *Epheſ.* 4. to prove Paſtors and Teachers were appointed for the perfecting of the Saints, *&c.* ſhould omit Apoſtles, Prophets, and Evangeliſts, who have the precedency in that Text, and in the work there aſſigned to the Miniſtery, before Paſtors and Teachers: and why he ſhould cite *Mat.* 28. 19, 20. to prove a Miniſtery was authorized to go into all the world to teach and baptiſe the Nations, and not declare what that Miniſtery was, but apply it to Paſtors and Teachers not then in being, nor there intended, rather then the Apoſtles, to whom in ſpecial it hath relation; the Commiſſion to the work, and the promiſe of Chriſt to be with them to the end, there ſpecified, being particularly to them; and the manner how in *Mark* 16. is plainly declared. If he were a Schoolboy, or a labouring mechanick, it might have been imputed to ignorance or over-ſight, but being an approved great clerk, a man of deep inſpection into things, it muſt in him of neceſ-

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fity be imputed to the want of an upright heart and a good conſcience. He was ſenſible that the due citing and application of theſe Scriptures would not well ſtand with his deſign, as the contrary practice might; and therefore againſt the letter and ſcope of them, he will affirm the ceſſation of the Apoſtolick Miniſtery, and yet under the pretence of them, aſſert the continuance of Paſtors and Teachers to the end of the world: may not any man from hence reaſonably conceive, that if he had thought he could have faigned an Apoſtolical Miniſtery, as well as a Paſtoral, but that he would (from theſe Texts) have aſſumed Apoſtleſhip rather than Paſtorſhip?

*Paſtors and Teachers not ordinary men, but infallible in the knowledge of the Goſpel, and workers of Miracles.*

All that *Mr. Baxt.* hath hitherto alleadged, ſerves nothing at all to his purpoſe; it doth not prove Paſtors and Teachers to be an undoubted Ordinance of Chriſt, to continue to the end of the world: the promiſe of Chriſt cited by him, to be with his Miniſters to the end of the world, and all that he can make from *Epheſ.* 4. are invalid to his end; proving, if any thing, the continuance of Apoſtles, Prophets, and Evangeliſts, to the end of the world: And the Scriptures thus failing him, his other props, wherewith he thinks to ſhore up his tradition, I ſhall preſently pluck away from him.

The Apoſtles and Prophets were extraordi-

nary men, and cannot be found amongſt us, therefore are not. But Paſtors and Teachers were ordinary men; ſuch we have, of whom *Mr. B.* is one, ſeeing he is a Preacher, for *none can preach, except he be ſent, Rom.* 10. *Sheet* 1. *pag.* 1, 2. this is the ſum of that which remains yet in this place to be anſwered unto.

*Anſw.* Sir, I pray you, let me here in the firſt place inquire, what you mean by ordinary fixed Presbyters, whom you ſay, it was the will of God to have ordained in his Church, to continue to the end of the world? do you mean ordinary poor tradeſmen, ſuch as are preachers in theſe dayes? I ſuppoſe not; for I think it is implyed in your firſt *Sheet, page* 12. that you conceive theſe men to be ſelf-conceited, abuſers of the word of God, and of the Souls of the people: what doe you then mean by ordinary men? ſuch as our Schools ſend forth amongſt us every yeer, men able to read Latine, Greek, Hebrew, and to diſpute Logically and Philoſophically, any Theſis that can be given them? if this be your meaning, I thinke you are much deceived: for as Jeſus Chriſt was an unlearned man himſelf, in reſpect of this ſort of learning, he choſe for his Miniſtery, ignorant, unlearned men like to himſelf, *Joh.* 7. 15. *Act.* 4. 13. the reaſon whereof is given by *St. Paul* in the 1 *Cor.* 2. 4, 5. *My words and my preaching* (ſaith he) *was not with inticing words of mans wiſdom, but in demonſtration of the Spirit and power, that your faith ſhould not ſtand in the wiſdom of man, but in the power of God.* And think we that if God had judged this kind of hearing be-

ehooful or becoming his design in the preach-
ng of the Gospel, that he would not have pro-
ided, that his onely Son, the Head of his
Church, should have been furnished with it, as
he Priests, and learned men of his time were;
or that Jesus Christ himself would not have pro-
rided an able learned Ministery, for the divul-
ing and managing the affairs of the Gospel,
gainst those learned men, whom he knew
would by their arts and skill oppose it? but he
knew that that would have rendred his Gospel
a humane device, and his Ministers a sort of sub-
tle maintainers of devised fables; and his ser-
vant *Paul*, that had much experienced the incon-
sistency of this learning with the simplicity of
the Gospel of Christ, admonished the Church
to beware of that sort of men, as dangerous
subverters of Christianity, *Col.* 2. 8. these
therefore cannot be the men that were to be
chosen for Pastors in the Church of Christ.
Well then Sir, what were those ordinary men
that you speak of, that were appointed by
God, to be chosen for Pastors in the Church?
doe you think that the Church were to chose
Pastors amongst the unconverted in the world,
or of her own members? and if of her own
members, you do not judge sure, that the most
ordinary members of that body should be cho-
sen to the greatest service appertaining to it.
*Mr. B.* You should have done well to have
dealt more clearly with us in this point, which
is of so great concernment, and have deci-
phered out to us by their gifts and qualifica-
tions, what those ordinary men in the Church
were,

were, ( that you ſpeak of ) that ſo by comparing them with thoſe ordinary men amongſt us choſen for Paſtors, we might have perceived what ſimilitude or diſſimilitude there is betwixt them, or whether thoſe ordinary fixed Presbyters, that you ſay God appointed to be ordained for Paſtors in the Church of Chriſt, were ſuch as the ordinary fixed Presbyters are, that are ordained Paſtors in the preſent Churches. That they are ſuch, is the thing you would inſinuate, but cannot prove: which makes me call to minde what I have heard of the Maſons of *Lesbian*, who when they could not make their work to ſtand according to their rule, made themſelves a rule to ſtand according to their work: which skill of theirs, *Mr. B.* having learned, he will againſt the ſcope and rule of Scripture, faign the Miniſters of Chriſt to be a ſort of ſuch ordinary men, that any perſon whom he ſhall be pleaſed to approve of, under this pretence, ſhould paſs amongſt us for a Paſtor or Teacher, according to the inſtitution of Chriſt.

The Office of a Deacon, as it is laid down in the Scriptures, ſerving principally to miniſter to the bodily neceſſities of the Saiuts, as it appears in *Act. 6. 2, 4.* where we have the firſt inſtitution of that Office recorded, is much inferior to that of a Paſtor or Teacher: and yet unto that Office no ſuch ordinary men as *Mr. B.* pretendeth, were to be admitted: *It is not meet* ( ſaith the Apoſtle in the Text ) *that we ſhould leave the word of God and ſerve tables: wherefore, Brethren, look out from amongſt your ſelvs, ſeven*

*ven men of honeſt report, full of the Holy Ghoſt nd wiſdome, whom we may appoint over this buſineſs. And the ſaying pleaſed the whole multitude,* iz. the Church ) who therefore did according the Apoſtles appointed: *And choſe Steven a an full of faith and of the Holy Ghoſt, and Phi-, &c.* verſ. 5. and verſ. 8. *Steven full of aith and power, did great wonders and miracles mongſt the people: and there aroſe certain of the ynagogue of the Libertines, and of the Cyrenians nd Alexandrians, and of them of Cilicia and Aſia, diſputing with him, but were not able to reiſt the wiſdom and Spirit by which he ſpake. And Philip went down to the City of Samaria, and reached Chriſt there,* Act. 8. 5. *&c. And the people with one accord gave heed unto the things which Philip ſpake, hearing and ſeeing the miracles which he did; for unclean Spirits, crying with a loud voice, came out of many that were poſſeſſed with them; and many taken with palſies, and that were lame, were healed: and there was great joy in the City.* See here what honour and Majeſty God would have thoſe men cloathed with, that were choſen to Office in his Church. And if ſuch faith, gifts and power as theſe, was judged by the Apoſtles and the whole Church needful in their Deacons, whoſe Office was moſt properly to ſerve tables; what gifts, Spirit, and wiſdom ſhall we conceive were thought needful in them, whoſe Office moſt properly was to labour in the Word and Doctrine, and take care for the Souls of men, as they that ſhould give account? But becauſe in 2 *Tim.* 2. 2. theſe gifts are not expreſly ſet down as requiſite in

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those that should be ordained Pastors in the Church; *Mr. B.* would possess his Reader that therefore they were not required in them: by the like reason he might teach, that because in 1 *Tim.* 3. 8, *&c.* these qualifications here required in Deacons, are not there particulary exprest, therefore they were not needful in the Office. But who knoweth not, that many Doctrines copiously contained in the Scriptures, were briefly set down under some one general head, *&c.* unto which all the particulars concerning that Doctrine are to be reduced, for the right understanding of it? as for example, when it is said, that *a man is justified by faith*, there are under that general term of faith, several things to be understood, that are not expressed; for *St. James* reckons him but a vain man, that thinks faith will save him, *Jam.* 2. 20. *What doth it profit, my Brethren, though a man say he hath faith, and hath not works? can faith save him?* implying it cannot, and therefore we suppose that when it is said, that faith saveth, that thereby is meant, such a faith which is constituted of, or comprehendeth in it all those other vertues, as repentance, regeneration, sanctification, holiness, uprightness, *&c.* which (being likewise general terms) do comprehend many particular vertues under them, without which in Scripture it is said men cannot be saved. Again, it is said in *Rom.* 10. 13. *Whosoever shall call upon the name of the Lord shall be saved:* and yet no man doth from hence conceive that every one that shall say, or cry, *Lord, Lord, shall be saved:* Because it is

ſaid in *Mat.* 7. 21. *Not every one that ſaith, Lord, Lord, ſhall enter into the Kingdom of Heaven, but he that doth the will of my Father which is in Heaven.* St. *James* ſaith, *Such men have not, becauſe they ask not*; as if there were no more required, but ask and have, *Jam.* 3. 2. but then in *Chap.* 1. 6, 7. he ſaith, *Let him ask in faith without wavering: for he that wavereth, is like a wave of the Sea: and let not that man think that he ſhall receive any thing of the Lord. Men ask and have not* (he ſaith) *becauſe they ask amiſs, to conſume it on their luſts, Jam.* 3. 3. 1 *Joh.* 5. 14. 15. *St. John* ſaith, *This is the confidence that we have, that if we ask any thing according to his will, he heareth us; and if we know that he hear us, whatſoever we ask, we know that we have the petitions that we deſire of him.* Now how few obtain their petitions! few therefore know how to pray: the will of God it ſeems is obſcured from us in this point: *Paul* ſaith, *We know not what we ſhould pray for as we ought, but the Spirit it ſelf maketh interceſſion for us, with groanings that cannot be uttered. And he that ſearcheth the hearts, knoweth what is the meaning of the Spirit, becauſe he maketh interceſſion for the Saints, according to the will of God.* Many things we ſee are required in prayer to ſalvation, more then is intimated in *Rom.* 10. 13. And after this manner, if we will not abuſe the Scriptures, our ſelves, and others, we are to conſider and weigh all the Doctrines we ſhall read therein, that ſo the uttermoſt latitude and ſcope of them being by this means if poſſible found out by us, we may be able to ſpeak of them, as they

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are, and what consistency each Doctrine therein hath with it self and others; which otherwise is impossible but that we shall set them at great discord, as *Mr. B.* in this point doth, wherein they are most harmonious.

I remember when formerly I read a Book of his for *Pedo-Baptism*, he used one argument in it for his purpose, from Scriptures that report the baptizing of whole families; wherein because that in some families there are young children, he concluded, that there were such in those that were baptized; though it is often seen, that there are great Families, wherein there are none at all. I will not say, that he should have proceeded according to that his practice in the point in hand, to infer more from his premises then can be proved to be contained therein. But methinks, when he cited 2 *Tim.* 2. 2, to prove ordinary fixed Presbyters in the Church, he should better have considered, what must necessarily be implyed in the Apostles directions to *Timothy*, for the chusing of Pastors and Teachers in the Church of Christ, then he seems to have done.

For First, It is manifestly implyed in the Text, that he that was to be ordained a Pastor in the Church of Christ, should be a man fully and infallibly instructed in the whole counsel of God, contained in the Gospel: for the Apostles words run thus (*viz.*) *The things that thou hast heard of me amongst many witnesses, commit the same to faithful men, that shall be able to teach the same unto others.* Now seeing *Paul* had fully taught the Gospel, *Rom.* 15. 19. *Act.*

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to. 23. and that *Timothy* had fully known his Doctrine, 2 *Tim.* 3. 10. it must needs follow, that a Pastor in the Church of Christ, in the true knowledge and understanding of the Gospel, neither was, nor ought to be inferior to *St. Paul* himself. *Mr. Baxter* in his second *Sheet*, where he so much urgeth this Text, should have observed this, *viz.* that *Timothy* had no authority, either to commit his own, or other mens opinions, reports, or traditions, to those that should be ordained for Pastors, but the very same things, without either diminution, addition, or alteration, which he had heard of *Paul*: and then how little doth this Text serve for his purpose, which is to justifie an ignorant, fallible Ministery, that can neither assure themselves nor others, that they have those very things or Doctrines for number, that were taught by St. *Paul* (one of his Epistles being confest to be lost, 1 *Cor.* 5. which might for any thing we know, be much more useful for our information, then any other extant with us) nor of the infallible sense of the Doctrines they have supposed to be his. Thinks he by Logick to perswade men, that because those that perfectly understood the Gospel, were to be Ordained Ministers of it, that therefore those that know not what it is, may and ought from that precedent be made Ministers also? they may minister their opinions, contained in the glosses and various interpretations which they have made of the Scriptures; but to minister the Gospel is impossible to them.

2. The Pastors of the Church, according to this

this Text, were and ought to be faithful men, which in the Scripture ſenſe doth always imply perſons indued with the gifts of the Holy Ghoſt: whence are the words of *Paul*, *Have you received the Holy Ghoſt ſince you beleeved?* Act. 19. 2. teaching us (and ſo the ſequel of the ſtory proveth) that all thoſe that were truly informed in the Goſpel, and baptized accordingly, did every of them forthwith receive the Holy Ghoſt, *ver.* 5, 6. theſe here mentioned, when they had heard the Doctrine of the Lord Jeſus, and were baptized, *Paul laid his hands on them, and the Holy Ghoſt came upon them, and they ſpake with tongues, and propheſied.* This receiveth confirmation from 1 *Cor.* 12. 13. where is ſhewed, that by one baptiſm, all beleevers were made to drink into one Spirit, the gifts whereof are from *ver.* 7. *to* 11. declared to us: ſo that under the New Teſtament, a faithful man, a ſincere beleever, and a man indued with the gifts of the Holy Ghoſt, are convertible terms, the one always including the other.

3. Thoſe that were Paſtors of the Church, and that were to be ordained to that Office, as they were fully inſtructed in the Goſpel, and baptized with the Holy Ghoſt, ſo were they the moſt eminently qualified with the gifts of the Spirit, amongſt the Members in the Church. *Set up thoſe* (ſaith the Apoſtle) *to judge in things appertaining to this life, that are leaſt eſteemed in the Church,* 1 Cor. 6. 3, 4. then on the contrary, by the ſame rule, they were to ſet up to labour in the Word and Doctrine, thoſe that

that were of the higheſt eſtimation in the Church, that being the moſt honorable ſervice appertaining thereto, as is implyed in the Apoſtles charge ( *viz.* ) *The Elders that rule well, count worthy of double honour, eſpecially thoſe that labour in the Word and Doctrine.*

In the Church of *Corinth* was great diverſity of gifts, as it is recorded 1 *Cor.* 12. and were not therein behinde any other Church ; yet every member of that Church was not gifted for a Paſtor or Teacher, for ſome of them ſpake Myſteries in an unknown tongue, edifying themſelves only, not others ; thoſe were therefore to keep ſilence in the Church, and to pray that they might interpret : by the Text it appears, that as Apoſtles and Prophets were diſtinguiſhed by ſome ſpecial gifts from Paſtors and Teachers ; ſo likewiſe again, were Paſtors and Teachers by ſome ſingular gifts, diſtinguiſhed from thoſe other Members of the Church, that were not Paſtors and Teachers ; ſome beſides diverſities of tongues, had the interpretation of Tongues, and alſo Propheſied, which all the Members were required to indeavour after, 1 *Cor.* 14. 1, 12, 24. ſome had the whole concurrence of the Spirits gifts : *I thank God* ( ſaid Paul ) *I ſpeak with tongues more then ye all*, 1 Cor. 14. 18. and that he had the interpretation of Tongues, Miracles, Healing, Propheſying, *&c.* the Scriptures doe abundantly ſhew. It is true, that the Apoſtles and Prophets are ſet in order before Paſtors and Teachers, 1 *Cor.* 12. 28. becauſe they were in being before them, and received their Miniſtery immediate-

ly from Christ himself, *Gal.* 1. 11, 12. the Pastors and Teachers were instructed by them, they were their Doctors, and received their gifts by their ministration: their work was also greater, being sent to all Nations, and had also on them the care of all the Churches, 2 *Cor.* 11. 28. whereas the work of Pastors and Teachers, was chiefly to feed the flock: yet as the Apostles were not restrained from preaching in the Church, so neither were Pastors and Teachers altogether restrained from preaching to the world: and therefore though all their particuar qualifications be no where orderly and distinctly set down in the Scriptures (no more then the Apostles, Prophets, and Evangelists are) yet being joyned in the Ministery with the Apostles, Prophets, and Evangelists, for the gathering and perfecting of the Saints, *Ephes.* 4. there could be no great disparity in their gifts. But certainly what was necessary in the Apostles Ministery, for the conversion of unbeleevers, the edification of the Church, and propagation of the faith, (as were Tongues, Prophesie, Miracles, Healing, the conveyance of the gifts of the Spirit by the imposition of hands) must needs adhere to the Pastors and Teachers for the same ends. See what is spoken in particular to this purpose, *Jam.* 5. 14. 1 *Tim.* 4. 14. besides what must necessarily be concluded from the general ground, in *Mar.* 16. 17, 18, 20.

Fourthly, And that this is so, will be further illustrated from hence, (*viz.*) that the Apostle would have such onely ordained for Pastors

Paſtors (according to this Text, 2 *Tim.* 2. 2.) that ſhould be able to teach others; and in 2 *Cor.* 3. he gives it as a general note of an able Miniſter of the New Teſtament, that he is a Miniſter of the Spirit; and what that is, he inſtructeth us in 1 *Cor.* 2. 4. it is one whoſe preaching *is not with inticing words of mans wiſdom, but in demonſtration of the Spirit and power.* It was that which was foretold by Chriſt ſhould *convince the world of ſin, and of righteouſneſs, and of judgment,* Joh. 16. 8, 9. And according as the Goſpel is preſented to us, it cannot otherwiſe poſſibly be evinced to any rational man; for inſtance in ſome particulars: who can without the evidence of the Spirit perſwade any reaſonable man to beleeve the Doctrine of the Deity, diſtinguiſhed into three Perſons, Coexiſtant, Coeternal, and Coequal, and yet the Father of himſelf, the Son begotten of the Father, and the Holy Ghoſt proceeding from them both; to beleeve the Conception of Chriſt by a Virgin, to beleeve his Perſon to be conſtituted of two Natures, Divine and Humane; to beleeve that by his death, ſatisfaction is made to God for the ſins of the world, or of any part thereof; to beleeve, that God ſhould impute his righteouſneſs to ſinners, and they be made righteous thereby; to beleeve, that through him the dead ſhall be raiſed and brought to judgement after the deſtruction of the Body turned to duſt, that into graſs and herbs, thoſe into fleſh of Beaſts, that again into the fleſh of man, and man again to duſt: the incredibility whereof, made thoſe great learned

Philoſophers of *Athens* ( whoſe learning *Mr. Baxter* extols as the fruit and iſſue of the Spirit ) *Act.* 17. 32. mock and deride at *St. Paul* when they heard him ſpeak of the reſurrection of the dead, as a thing not demonſtrable from any principle in nature ( beyond which none can aſpire without Divine evidence ) therefore as the Goſpel came down from Heaven, ſo muſt he be ſent from thence, that ſhall be able to preach it to ſalvation. In *Act.* 13. 7, *to* 12. it is declared, that one *Sergius Paulus* a prudent man, hearing of *Paul*, ſent for him, and deſired him to preach the word of God; and *Elymas* the Sorcerer withſtood him, *ſeeking to turn away the Deputy from the faith; which when Paul ſaw, being filled with the holy Ghoſt, he ſet his eyes on him, and ſaid, O full of all ſubtilty and all miſchief, thou childe of the Devil, and enemy of all righteouſneſs, wilt thou not yet ceaſe to pervert the right ways of the Lord? and now behold, the hand of the Lord is upon thee, and thou ſhalt be blinde for a ſeaſon: and immediately there fell on him a miſt and a darkneſs, and he went about ſeeking one to lead him by the hand: then the Deputy when he ſaw what was done, believed, being aſtoniſhed at the Doctrine of the Lord.* Behold here the neceſſity of the Miniſtery of the Spirit, without which *Sergius*, though a prudent man, and well diſpoſed to the Doctrine of God, could not by the Apoſtles own preaching be brought to the beleef of it; the Doctrine of *Elymas* prevailing with him as much as that of *Paul*, until *Elymas* by the power of God in the Apoſtles Miniſtery, was ſtricken with blindneſs.

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Fifthly, If such ordinary men, as *Mr. Baxter* teacheth, were or ought to be ordained Pastors in the Church, what needed all those gifts and vehement exhortations, that were bestowed upon *Timothy*, for the discharge of that Office? a man of such worth, that *Paul* knew none like him, having a natural care of the Church; *a man of an unfained faith*, 2 Tim. 1. 5. *and of a most temperate life*, 1 Tim. 5. 25. which must needs free him from many temptations, wherewith others were liable to be drawn away; *a man that had known the Holy Scriptures of the Old Testament of a childe* (the New not being then written) 2 *Tim.* 3. 15. impossible now to be known by any, many of the Books thereof being lost beyond recovery, of which we have onely the names, as the Book of the wars of God, of *Jasher*, of *Nathan*, of *Gad*, of *Jehu*, &c. and yet more to all this, *he was one that had fully known the Apostles Doctrine*, 2 Tim. 3. 10. besides all this, *he was a man that had many propheſies gone before of him, declaring what a good souldier of Jesus Christ he should be*, 1 Tim. 1. 18. as there did of *Josiah*, declaring what he should do to the Altar of *Bethel*, and *Jeroboams* Priests that sacrificed thereon, 1 *Kin.* 13. 4, 5. yet all this was not judged sufficient, without the gifts of the Spirit also, given him *by the laying on of Pauls hands*, 2 Tim. 1. 6. *and of the hands of the Presbytery*, 1 Tim. 4. 14. which for the discharge of his Ministery, he was required *to stir up, and to keep that good thing that was committed to him by the Holy Ghost, that dwelt in him*, 2 Tim. 1. 13, 14. And as if all this could

not give the Apoſtle ſecurity enough for the diſcharge of his Miniſtery, he ſolemnly *chargeth him before God, and the Lord Jeſus Chriſt, that he ſhould keep the Commandment without ſpot, unrebukeable, until the appearing of the Lord Jeſus Chriſt*, 2 Tim. 4. 14. Now here I deſire *Mr. Baxter* to reſolve me in his next, Whether theſe gifts of *Timothy*, were more then *Paul* thought neceſſary for a Miniſter or Presbyter in the Church? If he ſay they were, then let him ſatisfie me wherefore they were not more then were neceſſary in him: if he ſay they were not, then I further deſire him to reſolve me, Whether it can reaſonably be imagined by any man, that *St. Paul* willed *Timothy* to ordain for Paſtors in the Church, perſons deſtitute of, or unfurniſhed with thoſe gifts that *Paul* himſelf judged of ſuch neceſſity in *Timothy* for that Office? In the mean time, from the Scriptures and reaſons urged, I conclude, that the full and infallible knowledge of the Goſpel, and the moſt eminent gifts of the Holy Ghoſt, were required of all thoſe that were ordained, or were to be ordained Paſtors in the Church of Chriſt.

*Mr. Baxter* telleth us, That his pains in reading and ſtudying the Scriptures is ſo great, that he takes the labour of moſt of the Tradesmen in *Kederminſter* where he lives, to be but a pleaſure in compariſon of it. He hath not time to eat his meat, 1. *ſheet page* 11. who would think it poſſible? Might not an honeſt laborious trades man, with half his ſtudies underſtand the Scriptures as well as he ſeems to do? ſurely, if his *eye were ſingle, his whole body would*

*would be more full of light*, Mat. 6. 22, 23. some in Christs time could not see, because according as the Prophet *Esaias* had foretold, they *winked with their eyes, lest they should see*, Mat. 13. 15. when the men of *Sodom* were made blinde, they wearied themselves with labour to finde *Lots* door, *Gen.* 19. 11. which otherwise would have been easy to them.

*Mr. Baxter* is a Preacher, and therefore a Minister of Christ, because none can preach except Christ send them: thus he reasoneth, 1. *sheet, page* 2.

*None can preach except they be sent, how to be understood.*

A plausible discourse of an hour or two long, collected from Scriptures, Fathers, and Authors, as *Plato, Socrates, Seneca, &c.* composed according to a mans best skill in the rules of Art, taught in the Schools, adorned with pomp of words, exquisitenes of phrase, a lofty stile, with diversity of Languages, and delivered with a voluble Tongue, is commonly held for very good Preaching: but yet thus all sorts of Scholastick men, whether Papists, *Lutherans, Socinians, Arminians, Antinomians, and Anabaptists* (as well as *Mr. Bax.*) have, can and doe preach; so that this preaching is no certain sign of a true Minister of Christ, sent by him to preach. Besides these, there are several sorts of Preachers recorded in the Scriptures, that were never sent by Christ to preach his Gospel; as first, there were some that preached

the Gospel truly, having (as it may be conceived) learned it of the Apostles, by hearing of them preach: but yet being reprobate thereto in their minds, they preached Christ of envy and strife, not to promote his truth, but to hurt his servants, *Phil.* 1.15. these, though they preached the truth, yet were they not by Christ sent to preach it.

Secondly, Some other there were, that preached the Gospel as the former did, but joyned therewith the Doctrine of Circumcision, whereby they perverted the Gospel of Christ, *Act.* 15.24. Neither yet were these (though they had truly the fundamental principles of the Doctrine of Christianity) sent to preach, but were to be rejected and cut off from the Church, *Gal.* 5.12.

Thirdly, There was *Hymeneus* and *Philetus*, with the woman *Jezebel*, who all of them preached some truth, yet none of them sent to preach the Gospel; they held not the Ministery of the faith in a pure conscience, as was required, 1 *Tim.* 1. 3, 4, 5, 6, 7. *Tit.* 1. 7. therefore though none can preach in the Scripture-sense, except they be sent, yet all that have and doe preach in our common sence, are not by Christ sent to preach. The Apostles meaning therefore is this, (*viz.*) none can preach the Gospel as the Gospel ought to be preached, except they be sent; and the reason thereof is, because none but these have or do receive from Christ abilities so to preach. That power required to the preaching of the Gospel, was committed to Christ, and is reserved in his hand, for him

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to beſtow upon whom and when he pleaſeth; none can have it but of him, nor preach, that hath it not; nor doth he give it to any, but to them whom he ſendeth to preach: and ſo are the Apoſtles words verified (none can preach except he be ſent) in any other reſpect whatſoever, all ſorts of men may, do and can preach; *Simon Magus* himſelf, or the worſt of Chriſts enemies, as Apoſtates, who having but learned the Doctrine of the Goſpel, might preach it to others as well as *Paul* himſelf: but the power of Chriſt to demonſtrate them to be his Miniſters, that he had ſent them, & that it was his meſſage which they delivered, was reſtrained from them, as an honour and priviledge peculiar to thoſe whom he did or ſhall think meet to put in truſt with his Goſpel, 1 *Tim.* 1. 11. it is in this Text by *St. Paul* called a truſt; thereby declaring, that no man of himſelf can poſſibly attain it: whereas if it did conſiſt but in the bare knowledge and divulging of the Doctrine by word of mouth, then might any man in thoſe dayes, going but to hear the Apoſtles preach (though with no better affection then thoſe that went to hear Chriſt, to the intent that they might intangle him in his ſpeech) have acquired it, *&c.* but that was not ſufficient as to the Miniſtery: and therefore it was that *Simon Magus* offers money for that Miniſterial power, without which, he knew all his knowledg of the Goſpel and baptiſm, (which, conſidering the infallibility he had therein, was much more then the Miniſter in our days hath) would not avail to declare him a compleat Miniſter (which he

he intended to make a more profitable trade of then Christs Ministers did.) That power which he wanted, he knew was the onely true distinguishing character, betwixt a true Minister and a false Teacher amongst all men : and so much *St. Paul* teacheth, in *Gal.* 3. 5. (where he saith) *He that worketh miracles amongst you, doth he it by the preaching of the Law, or by the preaching of faith?* not by the preaching of the Law; the preachers of Circumcision it seems then had no such power : whereby he intimateth, the *Galatians* might very well have known they were none of Christs true Ministers, and therefore he called them foolish *Galatians* for receiving them; this with that which followeth, was the Apostles plea to prove their Apostacy from the truth of Christ, and that their new preachers were but deceivers; and that although they wanted not words nor pretences of truth to deceive the careless Christians, yet having not the power of Christ to attest their doctrine, that was sufficient to discover them to be what they were to all such that had but once seen or heard what things were done by the Ministers of Christ.

Again, *Cha.* 3. 2. (he saith) *Received ye the Spirit by the hearing of the Law, or by the hearing of faith?* so in *ver.* 4. *He that ministreth to you the Spirit, doth he it by the works of the Law, or by the hearing of faith?* Their false preachers, it appears, as they had not the power of God to work Miracles, so neither did the Spirit of God dispense it self to their hearers, as it did to the hearers of the Gospel from the true

e Miniſtery, *Act.* 10. 44. nor did thoſe ſe Miniſters, by the laying on of their hands, miſter the Spirit to their Diſciples; that was culiar to thoſe ſent; and ſo plain a demon-ation of the Heavenly nature of their Do-ine, and of their being ſent from God that eached it, that there needed be no more ſaid manifeſt the falſhood of that Doctrine and iniſtery that gainſaid it: and therefore they ere charged, *That if any one, though an Angel om Heaven, ſhould preach any other Goſpel then at they had received* (with ſuch evidence that ould not poſſibly be ſuſpected) *they ſhould hold hem accurſed*; and ſo are all they that Apoſtate om ſuch a Miniſtery, or oppoſe themſelves a-gainſt it, or ſet up themſelves in the ſtead of it. And here *Mr. Baxter*'s charge againſt the Malignants of the Miniſtery might in many par-ticulars of it be allowed; but as he applies it, it ſerves to as much purpoſe, as if the Miniſters of Circumciſion ſhould have applyed it againſt the *Galatians* reduced from following after their Teachings. Queſt. *O fooliſh Galatians, who hath bewitched you, that ye ſhould not obey the truth, before whoſe eys Jeſus Chriſt hath been evi-dently ſet forth crucified amongſt you?* *Anſ.* Why thoſe Brethren bewitched them, that perſwaded them that by the pretence of the Law of *Moſes* upon the pain of damnation to hearken to any other Goſpel, *Gal.* 1. 6. *Act.* 15. 1. then that which before their eyes was demonſtrated to be of God, and to receive them for his Mini-ſters, that did not miniſter the Spirit unto them.

And

And therfore as in the first publishing of the Gospel, God saw it of necessity not to leave Christ alone, but to stand by him and justify him in all that he preached in his name (*the Father that sent me*, saith he, *beareth witness with me.*) As it is written, *Jesus of Nazareth a man approved of God, by signs and wonders that he wrought by him, went up and down doing good, and healing all that were diseased, for God was with him:* so likewise did Christ promise, that when he sent his into the world, he would not leave them alone, but be with them in like manner, *Joh.* 14. 21, 23. and therefore when he had given a commandment to his Disciples, *to goe and preach the Gospel to all nations*, he plainly told them, *that as the Father had been always with him, so would he be always with them by his power, even to the end of the world* (which perhaps is to be understood like unto those words of *Paul*, 2 *Tim.* 1.14. *for their life time*) to bear witness to their preaching, as the Father had his; and strictly charged them, that *they should not goe from Jerusalem, till they had received it*; because he knew it would be in vain to preach without it: and so sensible were the Apostles of the necessity of that power to attend their Ministery, that whilst they were all together assembled at *Jerusalem*, with one voice they prayed, *That God by stretching forth his hand, would grant, that signes and wonders might be done by them, in the name of his holy Childe Jesus: and they went forth* (saith the Text) *and preached the Gospel, and every where God was with them, confirming their words, by*

*signs*

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(*What*

(*What shall we doe*, said they, *for that a notable miracle is done by these men, and we cannot deny it: but that it be no further noysed, let us straitly charge them, that they speak no more in this Name*, Act. 4. 16.) This brought to nought the worship and Temple of *Diana*, *Act.* 19. 24, &c. and all the gods and goddesses of the Heathen, with the witch-craft of *Simon Magus*, *Act.* 8. 9, 10, 11, 12, 13. of *Elymas* the Sorcerer, *Act.* 13. 8, *to* 12. and of all other that used curious Arts, *Act.* 19. 18, 19. who brought their Books, and burnt them before all men: this destroyed the wisdom of the world, 1 *Cor.* 1. 20. and turned the world it self upside down: this was their letters credence from Christ wheresoever they came, an Epistle from Heaven of Gods own hand-writing, to testifie whose servants they were, that they needed not (as *Paul* said) letters of recommendation as some others, the holy Spirit that accompanied their Ministery, and all those that received it, was their Epistle seen and read of all men, 2 *Cor.* 3. 2, 3. by this was all the doubts and controversies, whether amongst the Apostles themselves, *Act.* 15. 6, 7, 8, 28. or betwixt them and the Churches, or betwixt the Churches and false Teachers that troubled them, decided, 2 *Cor.* 12. 12. hereby *Peter* was instructed to preach to the Gentiles, *Act.* 10. 19, 20. *Cornelius* informed that *Peter* was the Minister of Christ; the Brethren and *Peter* assured, that the Gentiles had received the faith, *Act.* 10. 44, 45, 46, 47. the Church at *Jerusalem* satisfied, that *Peter* had not done amiss, in going to

preach to the Uncircumcised, *Act.* 11. 15, 16, 17, 18. So that now to *Mr. Baxters* Question, *How shall we preach except we be sent?* Answer, He and they, and any Philosopher in the world, that hath but their Books, may easily preach as well as they do, and much better, if they did not wilfully wink with their eyes against the Scriptures (which they would be thought to be onely preachers of) as he hath done in this argument: but to preach the Gospel as it ought to be preached, or as the Ministers of Christ preached it, neither he, nor any other man without Christs sending them, can possibly do. And his Question, *How shall we preach, except we be sent?* he should rather have stated thus: How shall we preach the Gospel, seeing we know it not? Or any beleeve our preaching, seeing we that preach it, do not beleeve each other? as the multitude of our quarrels and controversies both old and new, doe witness against us; a clear evidence, that we were never sent by Christ to preach.

*Salvation not limited to the beleef of the Gospel.*

But if *Mr. Baxter* be not a Minister of the Gospel, then we cannot hear it, beleeve it, nor be saved, 1 *sheet, page* 2.

1. *Answ.* We shall rather be damned then saved for beleeving his Gospel, if Doctor *Twiss*, Mr. *Kendal*, Dr. *Owen*, Mr. *Crandon* and others of the Ministery may be credited: and if we shall not beleeve them, they being of the Ministery for whom and in whose defence may

he made his two *Sheets*, we shall be damned also, if the texture of these *Sheets*, or he may be credited: *Doest thou beleeve in the Son of God?* said Christ to the blinde man, *Joh.* 9. 35, 36. *Lord*, said he, *who is he, that I may beleeve in him?* So say we, Lord, who is he that preacheth the Son of God or his Gospel, that we may beleeve it? for our preachers of all hands pronounce us damned, whether we beleeve or beleeve them not. Let their Books on all sides be examined, and it will appear, that what one party of them calls the Gospel, the other pronounces heresie; and yet they all of them, like *Mr. Baxter*, tell us, we cannot be saved, except we beleeve them. Christ blamed the *Samaritanes*, because they worshipped they knew not what, *Joh.* 4. 22. the meaning is, for worshipping a God, and using a worship which they did not infallibly understand to be Divine, for otherwise they knew what they worshipped, and what their worship was, as well as they that worship the Holy Hoast, or any other worshippers doe.

For this reason, Christ declared, that God rejecteth the worship done to him, which hath no better ground of certainty, then the traditions of Men, *Mat.* 15. 9. The Doctrine and worship therefore of the Ministery, being so uncertain as themselves do discover it, is not to be received as Gods institution, nor can it prejudice any mans salvation to refuse it.

It's true, when Christ sent out his Ministers to preach the Gospel, and was every where with them, confirming their word, he declared, that

that whosoever beleeved them not, should be damned: disobedience to the manifest will of God or his goodness revealed in Christ, brings inevitable destruction, *Heb.* 2. 3, 4.

But no such danger can attend the unbeleef of those who do not so much as understand, or beleeve their own Doctrine; and who else then shall? least of all, if they do but consider the disparity betwixt them and Christs Ministers, that he would have beleeved: for such a harmony there was betwixt them, Christ and the Father, that whosoever heard any one of them, heard in his voice Christ and the Father speaking to them. *If I send any in my Name* (saith Christ, speaking indefinitely) *he that heareth him, heareth me; and he that heareth me, heareth also the Father that sent me*: the words therefore of such whom Christ sendeth, are none other then the very expres mind of God himself: whence are the words of *Paul*, *We preach not our selves*, 2 Cor. 4. 5. *but Christ Jesus the Lord, and our selves your servants for his sake*; there was not a word nor sillable in all their preaching, but the very infallible & immaculate word of God, without mixture or adulteration. Now if any man shall apply this to the Ministery of the whole Christian world, as *Mr. Baxter* doth in his 1. *Sheet, page* 4, 7. it must then follow, that either those Ministers are none of Christ's, nor sent by him, nor do preach his Gospel; or else (which were blasphemy to imagine) God and Christ must be holden to be fallible, uncertain, variable, contradictious and at opposition in and with themselves in all the

principles of Religion, according as these Ministers have been for these 1500. years and upwards; this is horrid indeed, and yet nothing but the inevitable consequence of these Ministers Doctrine, who come in Christ's name, and say, he hath sent them, and preach lies, contradictions, and nothing but uncertainties to the people, for his word; who may therefore not onely be refused without danger, but ought in duty according to the Scriptures be rejected and exploded, as those false Teachers that Christ foretold should come into the world in his name to deceive the people.

But doe they not preach some truth?

*Answ.* Not in Divinity, themselves being Judges.

2. But what if they did preach some Truth? they are not therefore God's Ministers: *Jeroboam's* Priests, *Baal's* Priests, and the preachers of Circumcision, preached some truth, or else they could never have perswaded so knowing a people as the Israelites and Christians must needs be judged to be, whom they deceived.

Thirdly, Every Boy or Girl, when they read the Scriptures, doe declare some truth, and rather to be esteemed the word of God, then their preaching; yet are not they therefore Ministers: the *Eunuch* read the Prophet *Esaias*, but could not understand what he read, until the Spirit sent *Philip* to guide him, *Act.* 8. 30, 31.

But they preach moral Doctrines, which need no evidence, but what they bring with them.

*Answ.* So did and doe all Moral Philosophers,

phers, who yet though they doe God high service therein, yet are they not therefore holden Christs Ministers, whose business was to reveal the Gospel, a Doctrine beyond Humane cognizance.

Secondly, These are no good preachers of Moral duties: for if at any time they chance to fall into any discourse of that nature (as much as in them lies) they discourage all men from endeavoring after those excellent vertues that would make all men happy in the use of them, by telling them, that the best of those vertuous actions are so far from obtaining Gods favour and acceptation, that they rather incur his displeasure against the doers of them; telling them, that at the best they are but gilded sins, or as menstruous cloathes before him; and therefore they teach, that they must forsake them, and come naked to Jesus Christ, who is their alone righteousnes, (and yet how this is to be understood, they have not yet agreed, having amongst themselves a multitude of several definitions of faith and justification, that no man knoweth which of them to adhere unto;) and thus they make themselves like unsavory salt, good for nothing.

1. Almighty God being the common Father of mankinde, we are instructed from hence to beleeve him to be loving, kinde, and tender towards all men; and as in goodnes he excelleth frail man, so much his pity and regard towards men exceeds the most tender loving Father towards his children, *Luk.* 11. 11, 12. *If a son shall ask bread*, saith Christ, *of any of you*

*that is a father, will he give him a ſtone? or if he ask a fiſh, will he give him a ſerpent? or if he ask an egg, will he give him a Scorpion? if you that are evil know how to give good things to your children, how much more ſhall your Heavenly Father give his holy Spirit to thoſe that ask him?*

2. And as we are taught to underſtand his goodneſs towards us, from his relation of a father, ſo alſo are we taught the ſame leſſon from his being our Creator: *Thou haſt pity*, ſaith he to Jonas, *on the gourd for which thou haſt not labored, which came up in a day, and withered in a day; and ſhould not I ſpare Nineve, that great City, wherein are more then ſixſcore thouſand perſons, which cannot diſcern betwixt their right hand and the left?* Jon. 4. his tender mercies are over all his works; he will have compaſſion on the work of his hands, and therefore he doth not willingly afflict nor grieve the children of men. The Pſalmiſt ſpeaking of the Iſraelites, how much God had endeared them to him by his goodneſs, and how ungrateful and hypocritical they were in their dealing towards him, *Pſal.* 78. ſaith, *That many a time he turned his anger away, and did not ſtir up all his wrath: for he remembred that they were but fleſh, a winde that paſſeth away and cometh not again:* and if he were thus tender towards the wilful, ſtubborn, and rebellious, how much more tender is, and will he be towards the ſimple-hearted? as it is intimated, in *Jon.* 4. before cited. And therefore when he had denounced againſt the Iſraelites that had ſeen ſo many of his great works, that for their wilful diſobedience they ſhould not enter into the

the land he had promiſed to them, he told them that their children that were innocent of their evil, and knew not the difference betwixt good and evil, they ſhould enter into that good land which they had deſpiſed.

3. From the righteouſneſs of God we are aſſured, *that he will accept of every man that feareth him*, Act. 10. 34, 35. and that he requireth not of any of them, more or other ſervice, then he affordeth them means ſufficient to inſtruct them in: where he giveth much, he requireth the more; and where he giveth little, he asketh the leſs, *Mat.* 25. and therefore the Gentiles *that were without the Law, walking according to the Law of Nature written in their hearts, and doing by nature the things contained in the Law*, are declared by the Apoſtle to be as acceptable to God, as the Jew that had the letter of the Law and Circumciſion, *Rom.* 2. 14, 27. he doth not require impoſſibilities of any, but things feaſable to them: *Say not in thy heart* (ſaith he) *who ſhall aſcend into Heaven, to bring down Chriſt from above; or who ſhall deſcend into the deep to bring up Chriſt from the dead?* (things impoſſible to thee) but what ſaith he? *the word is nigh thee, even in thy heart, and in thy mouth*, (in the Apoſtles Miniſtery) *that thou mayeſt doe it*, and therefore he requires it of thee as thy duty, *Rom.* 10. 6, 7, 8.

Fourthly, And therefore God referreth himſelf in his proceedings with men to the judgment and determination of their own conſciences, becauſe he will have none of them to complain againſt him, for being a hard auſtere

judge, but will be justified by them in all his sayings, and overcome when he is judged, *Rom.* 3. 4. and therefore the consciences of the Gentiles, that had only the Law of Nature for their rule, shall be their only accusers and excusers, in the day when God shall judge the secrets of all men by Jesus Christ; and according to that evidence shall their judgment be: and so likewise Christians, that had the Law of Christ for their instruction, according to 1 *Joh.* 3.19, 20, 21. were taught to know, that as their own consciences testified to them their obedience or disobedience to that Law, they were to assure themselves both of the favour or displeasure of God towards them: *hereby we know that we are of the truth, and shall assure our hearts before him: for if our heart condemn us, God is greater then our hearts and knoweth all things. Beloved, if our hearts condemn us not, then have we confidence towards God.*

According to the verdict of every mans conscience (whether Jew, Gentile or Christian) shall his final sentence be; conscience, as it appears, being constituted by God as a most impartial judge betwixt him and them: whence it was that he put himself (when he was to give sentence against men for their evils) to be judged by them, touching the righteousness of that his judgment against them: *O men of Jerusalem and Judah, judge you, I pray you, betwixt me and my vineyard,* Isa. 5. 3, 4. *what could I have done more for my vineyard, that I have not done?* &c. yea, which is yet more, he puts the men of the most seared consciences, the Scribes

and

and Phariſees, to pronounce what their very ſentence againſt themſelves ſhould be, *Mat.* 21. 40, 41. *for their not rendring to him the fruits of his vineyard*, but *beating and killing his beſt ſervants and only Son, when he ſent them to require it of them: what will the Lord of the vineyard* (ſaith Chriſt) *doe to theſe husbandmen, when he cometh?* They anſwer (though they knew that he ſpoke it againſt themſelves) *he will miſerably deſtroy thoſe husbandmen, and let out his vineyard to others.* And this was their very judgment from God afterwards.

All which conſidered, there is no man that hath any cauſe at all to be diſcouraged or doubt his ſalvation, becauſe he cannot underſtand the Goſpel certainly, nor the true ſenſe of the ſeveral Books of Scripture, being concealed from them, or to think himſelf neceſſitated to follow after blinde guides for inſtruction, as many do, who ſuperſtitiouſly receive and ſuck in their deviſed Doctrines, to the puzling of their mindes, and diſordering the whole courſe of their lives, that they neither know what to think, nor what to doe, nor whereunto to truſt; what Miniſter they ſhould beleeve, or what definition of faith is beſt to be embraced; whether they ſhall be ſaved by works, whether by faith and works, or whether by faith without works; whether God hath received ſatisfaction for their ſins, or whether he doth freely forgive their ſins; whether they muſt not repent and bring forth good works, as an Antecedent to their juſtification, or whether as a conſequence thereof; whether they muſt firſt beleeve and then repent, or whether

ther they must not first repent, and then beleeve; with these and a multitude of the like intricacies (which would be too large here to recite) they are hurried and perplexed to their lives end; and as much to seek then as ever: have not many spent their whole dayes to as much purpose as they should have done, in seeking a knot in a rush, or a needle in a bottle of hay? for these and the rest of their devices are undeterminable, lasting from age to age, to a thousand generations, to make themselves work, and to keep the people at their bay. God putteth no man upon such tasks; he is not like *Nebuchadnezzar* to require that of mortals, which belongeth only to a God, or to destroy them for not interpreting a dream, and telling what it is, *Dan.*2. 11, 27, 28. All that he requireth of them, is but to be upright and sincere in what they certainly know to be his will; he asked no more of *Abraham*, *Gen.* 17. and in doing that, he was reputed the friend of God. *Cornelius* gave much alms to the poor, *which came in remembrance before God*, Act. 10. for him: and such alms are declared to be sacrifices wherewith God is well pleased, *Heb.*13.15. Yet in these good things, he dispenseth with all such that are not in a capacity to do them; nor doth any mans conscience, who hath not this worlds goods, trouble him, because he doth not offer those sacrifices. He could not blame the Israelites, nor they blame themselves, either for not making brick without straw, or for failing of their full tale, when sufficient allowance of straw was denyed them; so neither is it blameable

ble by him, neither can man blame himself for his ignorance of the Gospel and its worship, when it is not demonstrated to him as it ought to be, or as Christ hath promised it should, when it is preached: his Fatherly affection, his respect to the work of his hands, his righteousness and equitable Spirit, and subjecting himself to the Law of mans understanding, when he enters into judgment with him, will not suffer him to be unreasonable with them; he can assoon deny himself, as his own hand-writing, the test of conscience in the hearts of men: nor is the blame greater for refusing the Gospel, when it is so preached, then it is for receiving any Doctrine for it, that hath not the Gospels evidence with it; no more can the evil in opposing the true Ministery, when it is sent, be greater, then it is to receive a false in Christs name that he never sent; but especially, when they are sufficiently discovered to be none of his, not only by the want of the true signs, which according to the Scriptures he hath left to know his Ministers by; but contrariwise, have visibly upon them all those marks whereby the Spirit of prophesie hath deciphered out those false Teachers that should arise in the world, *viz. Teachers of Fables, pleasers of men, deceivers of the simple, always teaching, and never bring their hearers to the knowledge of the truth; taking upon them to be Teachers, not knowing what they speak, nor whereof they affirm; continually tossing the people to and fro with several windes of Doctrine; given to filthy lucre, and for that end make merchandize of men,* scorning the low humble life

of

of Christ and his Ministers, prepare war against all those that will not put into their mouths, and cloath their backs like unto those that live in Kings houses.

## *Mr. Baxters challenge to the Magistrates, answered.*

There is yet one thing more that must not be past by ( without some scanning, ) for it seems that *Mr. Baxter* hath great confidence, that it will stand him in much stead for the support of his Ministery: The Scriptures, he saith, are more clear for a Ministery then a Magistracy, though clear enough for both, *page* 2. and hereupon in *page* 13, *and* 14. he challengeth all our Magistrates to prove as good a title to his Ministery, as they can to their several Offices.

*Answ.* What is *Mr. Baxters* intention in this? thinketh he by this means to seat himself upon the shoulders of Princes and Governours, that if they stand, he may be sure to ride; or to let them know, that if they let him fall, he will pull them down with him; or otherwise, if they wil not allow him to be a true Minister of Jesus Christ, he will not allow them to be true Magistrates of our Nation. This I have heard was the policy of the Bishops of *Rome*, practised upon the Emperors of *Germany*, *&c.* for the obtaining of their Supremacy and the treble Crown, as their right, for being Christ's Vicars, and *St. P[illegible]'s* Successors. And like hereto was the Bishops maxime, *No Bishop, no King:* but this de-

deceit having been discovered, it is too late for *Mr. Baxter* now to practice it: For the Law of Nature and necessity doth instruct all Nations whatsoever, to provide a Government for their own safety, against the violence and outrage of exorbitant persons, forreign or domestick; and this the Scripture doth likewise sufficiently warrant, whilst that they doe allow of all the Governments mentioned in them (though different from that of the Jewish Nation) and never blameth any of them, otherwise then for their not governing according to those general rules of equity and right; for which evil, Government was provided: and it cannot be otherwise, because where there is no Law, there can be no transgression; and therefore God having never prescribed any universal form of Government, nor appointed by what persons, nor under what titles the Government of the world should be managed, what the several Nations of men have or shall think meet to establish in those things, cannot possibly be displeasing to him; the right ends of Government, in the peoples chusing, in the Governours ruling, and the people obeying, being observed, the Scripture approveth both of the Governors & governed. And therfore the Israelites sinned not simply in desiring a King, but for that they being under a good government and governours immediately stirred up and called by God to be their Saviours from their Enemies, to doe them Justice without taking any thing of them, in which respect it was said, that God reigned over them, 1 *Sam.* 8. 7. they ingratefully rejected this

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mercy of God to them, and desired a King, whose oppressive practises in those dayes being quite contrary to their Governors that they rejected, laid open to them, 1 *Sam.* 8. at large; it was supposed, that the King whom they should elect, by the evil example of those Kings, would fall into their oppressive practises, to the destruction of the ends of just Government; but if they did not, but continued to keep the Commandments of the Lord, then did he promise that he would be with them, and bless them and their King also, 1 *Sam.* 12. 13, 14, 20, 24. but if they did wickedly, then they should be destroyed and their King, *ver.* 25. And hence both *Nebuchadnezzar* and *Nero*, the people of God were commanded to obey and pray for them, as also for all other Kings and all that were in Authority, and that they might live a peaceable, or inoffensive life, in all Godliness and honesty under them: and it was for their degenerating from the principles of just Government into Tyranny, that the first of them was turned to feed with the Beasts of the field, and later, declared a common Enemy to mankinde: for this is a most sure rule, that no Magistrate can justly command, what the people may not lawfully doe; and no man may lawfully do any thing, either against the known Law of God or Nature; therefore the Magistrate cannot lawfully require any such thing.

Which rule being observed, there is not any form of Government, nor any sort of Governours, but are honoured of God, and ought to be reverenced of men. Magistracy therefore hath

hath not only sufficient authority from the Law of Nature (which if there were none other, is enough for its justification) but also from the Scriptures; & they do also clearly discover to us, that Jesus Christ did institute a Ministery, consisting of Apostles, Prophets, Evangelists, Pastors and Teachers; and that they and their doctrines, by the visible gifts of the Spirit and operations, should be known from all other Ministers to the end of the world: For as *Jannes* and *Jambres* withstood *Moses* (by their signs and wonders that they wrought before *Pharaoh* and his servants; so the Scriptures have foretold a false Ministery should arise, that should in like manner withstand the true; but their folly shall be made manifest to all men, as *Jannes* and *Jambres* was, by the power of Christ that shall attend his Ministery to the end of the world, which shall be so great, that although many false Prophets and false Christs shall arise, and with great signes and wonders shall deceive many, yet the power of Christ in his own Ministers shall (as it did at the first) so far transcend them, that those that shall but remember what Christ hath told them aforehand, shall not be misled by them. This Ministery the Scripture clearly holds forth to us, as clearly as it doth the Office of a Magistrate; but doth it serve to prove *Mr. Baxters* title to be as good to the Ministery of Christ, as any Magistrate in *England* hath to his Office? who besides him will affirm this? what? would he have us thinke, that because the Scriptures doe record to us a Ministery, therefore his is that Ministery? Why then

then not the Bishops (which he helped to pull down?) might not *Bellarmine* of *Rome*, or *John* of *Leyden*, thus justifie their Ministery, as well as he? by this reason he might prove himself a Prince, a Prophet, a Priest, or what he listeth, as well as one of Christ's ordinary fixed Presbyters, (for that is the only Ministery he pleads for.) We do not acknowledg our Magistrates for true Magistrates, because the Scripture tells us there were such, or for that they call or esteem themselves to be such (for so might *Jack Straw*, *Jack Cade*, *Owen Glendor*, *&c.*) but because they being found in a real capacity to perform that Office, have by the superior Authority of the Nation been called thereto, and Authorized to exercise it over us; and hereby they become our true Magistrates, and their title unquestionable.

And now, if *Mr. Baxter* will perform his promise, and prove his claim to the Ministery of Christ, to be as unquestionable as theirs, he must doe these two things: First, make it appear, that he is sufficiently provided with gifts for the Ministery. And secondly, That he is rightly called thereto by Christ. If he will make good the first, he must manifest himself to be infalliby instructed in the Gospel of Christ, (*viz.*) the whole counsel of God, committed to his Ministers, *Mar.* 16. *Act.* 20. 27. *with* 2 *Tim.* 3. 10. 2 *Tim.* 2. 2. for otherwise he cannot be a Preacher thereof to any. 2. He must by the like infallible evidence demonstrate, that as this great trust is committed to him, 1 *Tim.* 1. 11, 12. so he doth faithfully discharge the same,

ame, not keeping any thing thereof back, *Act.* 20. 20. nor handle it deceitfully, 2 *Cor.* 4. 2. or elſe no man can have a ſufficient ground to beleeve him.

This he cannot poſſibly do; which hath, its probable, cauſed him to ſtate the caſe ſo covertly and deceitfully as he hath done, thus: The Scriptures, ſaith he, are clearer for a Miniſtery then for Magiſtracy: he doth not ſay they are clearer for the juſtification of the preſent Miniſtery then the preſent Magiſtracy, as he would have it underſtood; but for a Miniſtery, a thing never yet queſtioned; and from hence would inſinuate, that his Miniſtery is more clearly holden forth in Scripture for the Miniſtery of Chriſt, then our Magiſtracy can be juſtified by them: which he knowing to be altogether falſe, thought it not convenient to be aſſerted in plainer terms: the Miniſters of Chriſt uſed no ſuch ſophiſtry, but honeſt ſimplicity and plainneſs.

*Concerning the invalidity of Succeſſion.*

And what if he could prove a better title by Succeſſion, to his Miniſtery, then any King on Earth can to his Temporal Crown? it would be neither a juſtification of his Miniſtery, nor any impeachment to their Dignities; for Magiſtracy may be true by Election, without Succeſſion; and a Miniſtery falſe, though true by Succeſſion. For the grace of the Miniſtery of the New Teſtament, was not intailed, either upon the Apoſtles, or other of them, as they were Miniſters, but as they continued faithful to him that ſent

sent them. It was a trust committed to them; 1 *Tim.* 1. 11, 12. and had not the promise of Christ's presence any longer then that trust was performed by them, *Mat.* 28. 20. *Teaching them to observe all things that I have commanded you; and lo, I am with you alway, even to the end of the world,* else not; as is clearly implyed, *Act.* 26. 16, *to the* 21. 2 *Tim.* 2. 19, 20 21. nor any longer were men to adhere to them, 1 *Tim.* 6. 3, 4, 5. and hence is that charge and caution given to *Timothy*, 1 *Tim.* 18. 10. 2 *Tim.* 1. 13, 14. 2 *Tim.* 4. 5. 1 *Tim.* 6. 12, 20. inculcated, *viz.* upon the consideration of the revolt of others from the faithful discharge of the Ministry, 1 *Tim.* 1. 19, 20. 2 *Tim.* 1. 15. 2 *Tim.* 4. 10, 14, 16. And therefore, if *Mr. Baxter* could infallibly prove his Ministery derived from Christ himself in a Successive line, yet unless he could also by the presence of God bearing witness to the faithful discharge of his Ministery, and that he hath not as others Apostated therefrom to vain jangling, 1 *Tim.* 1. 3, 4, 5, 6. nor with *Demas* forsaken Christ and embraced the world, or as *Hymeneus* and *Alexander*, made shipwrack of faith and a good conscience; his Ministry, notwithstanding the right derivation of it, would be altogether doubtful and uncertain.

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*Concerning Mr. Baxters calling to his Miniſtery, and how the true Church and Miniſters are to be known.*

The next thing offered by *Mr. Baxter* to prove himſelf one of Chriſts Miniſters, is his calling thereto, which is either from the Commiſſioners of State appointed for Tryers, whereunto he would have all men to conform, *Sheet*, 1. *page* 12. or elſe from the conſent of the people of the Pariſh, where he is a Miniſter, which he ſaith, are a true Church, *Sheet*, 1. *page* 13.

To the firſt of theſe there is but little required for anſwer; for if the approbation of States were to be taken for a ſure rule to know a Miniſter of Chriſt by, then there were none other to be found in all the world; for whether it be in *Spain*, *Italy*, *&c.* or in *Turky*, there are not any publick Miniſters, but what have the approbation of the State, where they are Miniſters.

Secondly, Beſides, it is well known, that the intereſt of States is to preſerve their people in peace, and ſecure their temporal Government: from which grounds, and the conſideration of the temper and diſpoſitions of the people, they oftentimes hold themſelves neceſſitated (preſervation being above all Law) to eſtabliſh things contrary to their own mindes, to pleaſe them: like as King *James* the laſt of *Scotland* did the Presbyterian Government, being overawed thereto by an unruly Clergy, and a ſeduced people: and upon this ground, *Pilate*

gave sentence against Jesus Christ.

3. Moreover, it was propheſied, that Kings and Rulers being themſelves ſeduced by falſe Prophets, ſhould deliver up their Kingdoms to the power of the Beaſt, until the time that Chriſt ſhould come and take to himſelf his great power and Reign: the approbation of States therefore, cannot be admitted as an infallible evidence of a true Miniſtery of Chriſt, nor any other, then of a Miniſter of State; which title if *Mr. Baxter* will be pleaſed to own, it is not denyed him.

Secondly, To his calling to the Miniſtery by the Chriſtians of the Pariſh, where he is Preacher.

*Anſw.* That this is neither any infallible demonſtration of a true Miniſter of Jeſus Chriſt; For all are not Chriſtians that are called Chriſtians, no more then they are Chriſts Miniſters, that are called ſuch: they of his Pariſh perhaps, beleeve the Doctrine that he teacheth them, to be the Goſpel; and from thence he calls them Chriſtians, and they again, call him a Miniſter of the Goſpel. But what if his Doctrine be not the Goſpel of Chriſt, but that he and they be both miſtaken? then is neither he a Miniſter of the Goſpel of Chriſt, nor they Chriſtian beleevers.

I will briefly ſtate his Doctrine, as it may be collected out of his Books extant, *viz.* God by his revealed will, would have all men to be ſaved, but by his ſecret will would not; having by his Eternal Decree reſolved, that onely a ſmall remnant of mankinde ſhall be ſaved; for them

them he gave Christ to die, gives them faith in him, justifies them from their sins, and will glorifie them: but the great body of mankinde, he hath designed to be tormented in Hell-fire; which by his providence he will inevitably bring to pass: notwithstanding in the preaching of the Gospel he offereth them his Son (who dyed not for them) calleth them to repentance, faith, &c. yet by his providence, according to his secret Decree, blindeth their eyes, hardneth their hearts, lest at any time they should beleeve and repent; which is impossible to them, being *by nature* (coming out of *Adams* loyns, which they could not help) *dead in trespasses and sins*, and therefore as unable to beleeve and repent, as for a dead man to rise and walk: and at the last day, will condemn them for their sins and impenitency, the necessary effects of his own predestination, and most pleasing and acceptable to him. Is this, think we, the Gospel of grace, *that brings salvation to all men?* Tit. 2. 11. Was ever any opinion either amongst the most ignorant Heathens, grossest or most superstitious Idolaters, or any other sort of men whatsoever, that presented Almighty God to mankinde so unlike himself, as this Doctrine doth; not onely as an enemy to them, but the worst of enemies, that secretly works their eternal ruine, when he speaks them most fair, and pretends most good will towards them; makes them wicked, and condemns them for it? The Devils Temptations, as they teach, may be discovered and resisted, and the mischief thereby indeavored against men prevented; but God's

Decrees and Providence are so immutable, that they cannot be resisted: and yet the Devil is to be hated and abhorred for his wiles and practises; but God loved and honoured, whose secret workings and practises are much more pernitious to us, according to this mans Gospel: and thus are the people by the Doctrine taught to hate God, and flie from him, who both in the Scriptures, and in his Creation is rendred to us under all the appellations of love and goodness imaginable; illustrated to us by Christ, in *Mat.* 5.44,45. *I say unto you,* (saith he) *Love your enemies, bless them that curse you, do good to them that hate you, pray for them that despightfully use you & persecute you:* why? *that ye may be the children of your Father which is in Heaven; for he maketh his Sun to rise on the evil and the good, and sendeth rain on the just and on the unjust.* What would Christ have men to understand by this, but that God is good, kind, pitiful, merciful, & full of forgiveness towards all mankind, the worst of them, even his enemies, seeking by all good means to reclaim and reduce them, from their evil and unjust living, to the likeness and similitude of himself? So that of all the Opinions in Christendom or elsewhere, there is none so unlike to the Gospel, according to that general we have of it in the Scriptures; so monstrous, nor so incredible as this Presbyterian Gospel: and yet must be more precious then the blood and lives of all the people where they are Ministers; whom (if they could accomplish it) they would destroy as hereticks, for opposing it. *Mr. Baxter* holds it as just as Gods proceedings at

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the last day against the wicked, 1. *Sheet, p.* 16. a bad ground to assert a Minister of Christ or the Gospel from. But this, and all other strange Doctrines and worships in Christendom, and under the *Turkish* Dominions, or wheresoever formerly the Gospel was truly preached and beleeved, have been introduced, either through the ignorance or malice of those men that have taken upon them to be Teachers of Christianity, by their perswading the people to beleeve, that these true signs of the Ministery, and the Gospel given by Christ, were not to be regarded; and by this means, made way for themselves, and the entertainment of their Doctrines, and opened the sluce to that horrible inundation of errors, wherein the world hath been drowned this many hundred years. And as that Doctrine of Christ, had it been taken heed unto, would have been an invincible bar against all deceivers, and their pernicious Doctrines; so will it be the only effectual means to suppress them, and to deliver our selves, and all other men out of their snares.

But that we may come to a right understanding of a true Christian Church, and of *Mr. Baxters* calling, which he saith, he received from such; we ought to consider the words of Christ, *in Mar.* 16. 17, 18. *These signs*, saith Christ, *shall follow them that beleeve*, &c. *In my name they shall cast out Devils, they shall speak with new tongues, they shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.* Lo, here are the signs of a

true Church; for it is not here said, These signs shall follow *him*, but *them* that beleeve, (*to wit*) the Church or Congregation of beleevers shall have those Signs, diversly distributed amongst the members thereof; by which means, each one of them in particular, becoms a member of the true Church of Christ. Is the Church from which *Mr. Baxter* received his Ministery, a Christian Church, according to this character given in Scripture thereof? I trow, not; because none of the signes of the Members of this Church are seen in him; which would most transcendently appear, were he so ordained; because the chiefest of the Members thereof, were chosen to the Pastors Office: he would then fully and infallibly understand the Gospel of Christ, upon which the Church was founded, and by which the Gospel was maintained, until the Apostacy from the faith, in respect whereof, it is called, *The pillar and ground of truth*, 1 Tim. 3.15. and would also by the power of God given to him, be able as a Minister thereof to convince the world, that it is the Gospel that he preacheth, as the preachers thereof always did: his Church and Ministery are alike, but neither like to Jesus Christ's, as doth appear, by 1 *Cor.* 12.7, 8, 9, *&c. The manifestation of the Spirit, is given to every one to profit withall: for to one is given by the Spirit the word of wisdom; to another, the word of knowledge; to another, faith; to another, the gifts of healing; to another, the working of miracles; to another, Prophesie; to another, discerning of Spirits; to another, divers kinds of tongues,*

*tongues; to another, the interpretation of tongues. But all these worketh one and the same Spirit, dividing to every one severally as he will:* and thus *were they all baptized into one body by one Spirit.* And thus severally each one of them was formed, and became a true Member, and joyntly became the Body or true Church of Christ: so that where these gifts are wanting, the essential and formal parts of a true Church are wanting. And God hath set in the Church, *first Apostles; secondly, Prophets; thirdly, Teachers; after that, Miracles,* (or Powers;) *then gifts of healing; helps, Governments, diversities of Tongues,* as the undoubted mark, whereby men might undoubtedly know the true Church and Ministery from the false, to the end of the world, and to shew were true worship and worshippers are, to whom they should resort, and joyn themselves, among whom God would be found, where the truth is taught, and the power of God manifestly actuating it self. Hence we may (nay, we must and ought to) conclude, where these signes are not, God in any Gospel administration is not; there is no justification of worship, nor worshippers to men, neither the Authority nor power of Christ, nor true worship of God, is amongst them; nor are they to be adhered or resorted to, as any true Church of Christ. These gifts are signs, and these signs are not for them that beleeve, but for them that beleeve not, 1 *Cor.* 14. 22. So that whilst there are unbeleevers to be converted, these signs are as necessary as ever. And if there might be a true Church of Christ with-

out these signs, how would poor people be deluded, by looking for these signs which God hath promised should adhere to true beleevers, Churches and Ministery, whereby they might be known from the false; and afterwards take them away, and never tell them that he would do so?

But God never appointed any thing for mens observation, but if he abrogated it, he gave them as certain knowledg thereof, as he did at the first appointment of it; as we may observe by his abrogation of the Jewish worship and Ceremonies: for otherwise men thereby would be at an uncertainty in the performance of their obedience to him, neither knowing when they obey or disobey. Therefore until such time as Christ shall give us as clear an evidence, that signs shall not follow those that beleeve in his name, as at first he did, that they should, we are not to be removed from that Doctrine first delivered to us, *neither by Angel*, Gal. 1. 8. *Spirit, word, nor Epistle*, 2 Thes. 2. 2. remembring the miserable end of the Prophet, who having received a commandment and order from God, suffered himself to be seduced from his obedience to it, by another Prophet, pretending to him the word of the Lord for the contrary, 1 *King.* 13. 17, 18, *with* 21, 22. and they that shall goe about to perswade us, that those signs that Christ promised should follow those that beleeve in his name, shall not follow them, may with as good reason perswade us, that salvation promised to beleevers, shall not follow after beleeving; the one being promised

miſed no more then the other, nor never ſo viſibly performed as the other, nor the promiſe thereof at any time retracted by God, more then the other. And God that pronounced him accurſed, that removed his Neighbours Land-mark; what will he ſay to thoſe that politickly ſhall endeavour to remove the marks of the Church & Miniſters that Chriſt gave them, to diſtinguiſh them from all other Churches and Miniſters that are not his, and cauſe men hereby to imbrace the falſe for the true, and to run into Idolatry, and all kinde of falſe worſhip at unawares? thoſe men act the part of *Jeroboam* that cauſed Iſrael to ſin: but let them beware.

## *Mr. Baxters Doctrine not confirmed by Miracles.*

Having, as he would have it thought, ſufficiently proved his Miniſtery, of himſelf he makes and anſwers ſeveral frivolous exceptions againſt it. But amongſt the number there are two which are not ſo ſlightly to be paſſed over as he would have them: the laſt of them falling into this place, ſhall be firſt anſwered. He ſtates it thus: *You work no miracles to confirm your Doctrine*: He anſwers, *No, neither need we, it is confirmed long ago by miracles.*

*Anſw. St. Paul* ſaid, *No man could ſay Jeſus was the Lord, but by the Holy Spirit*, 1 Cor. 12. 3. that is, could not certainly know him to be the Lord; and what a man knoweth not, he cannot reaſonably affirm. If *Mr. Baxter* had been of *Paul's* ſpirit, he had not made this anſwer.

swer. Doth he here speak the truth in Christ, and ly not, his conscience bearing him witness in the Holy Ghost? I fear, not, but the contrary; and therefore I shall examine his answer: and first, desire to know of him, Whether the Doctrine of the whole Ministery (for which he writeth) was confirmed by miracles long agoe, or onely some of them? If he say, the Doctrine of the whole Ministery; I answer, That is impossible, being that contraries cannot both be true; and therefore not both of them confirmed by miracles. For Example, The Eastern Bishops before and in *Constantines* time, and long after, were *Arians*; if their Doctrine were confirmed by miracles, then the Western Bishops were heretical: and both Eastern and Western were Episcopal; and if that Doctrine were so confirmed, then the Presbyterian parity of Ministers is Antichristian, being contrary to theirs. Again, the whole current of the Fathers taught, that the souls of all men shall be purged by fire, *Moul. Confession, pag.* 135. Now if that Doctrine of theirs was confirmed by miracles, then the Doctrine of the succeeding Ministery preached for these many hundred yeers, hath been false Doctrine, and the preachers of it, those that *St. Peter* prophesied of, *should deny the Lord that bought them*, or that the Lord bought the world; for except he bought it, according to the Doctrine of our modern Divines, they cannot possibly be saved, though the primitive fathers maintained purgation of sin by fire at the day of judgment. *St. Austine* taught, that the Sacrament of the Sup-

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ver should be given to children new born, to the end they might be saved, and that they should be baptized; yet declared, that the baptism of infants cannot be proved by Scripture. Now if this Doctrine of *St. Austine*, was confirmed by miracles, then *Mr. Baxter's*, which stands in direct opposition to it, was never confirmed by miracles: if it were, *St. Austin* was ignorant of it; and so one or the other of these have preached false Doctrine. But such like instances would be too many here to recite: I will therefore come neerer home: and seeing that by this it appears, the Doctrine of the whole Ministery is not confirmed by miracles, if any at all be, it must needs be onely a part of them: and then I desire to know of him, which part it is, whether the Popish or Protestant? Not the Popish sure, (though they agree with him in all the fundamentals of his Religion, contained in the three *Creeds, viz.* the *Apostles Creed*, the *Nicene Creed*, and the *Athanasian Creed*: For how then can the Pope be Antichrist, and his Ministery Antichristian? Is it the Protestants then that he means? but they being likewise very different in their Doctrines, all of them cannot be so confirmed: I must therefore intreat him, to inform me, which sort of the Protestants Doctrine it is, that is so confirmed by miracles; Whether the *Lutheran*, *Calvinistical*, *Socinian*, *Arminian*, or *Antinomian*? The *Lutheran* and *Socinian*, I know he will deny, because he helped to tread down the Bishops, who were neerer to him then *Luther*; and *Mr. John Biddle* was thought worthy to be banished, for holding

ing with *Socinus* : well then, it is either the *Presbyterian*, *Arminian*, or *Antinomian* (if *Mr. Baxter* says true) whose Doctrine is confirmed by miracles; but which of these I know not, for they are all contrary one to the other, and that in the most principal points (as it is conceived) of salvation: for the *Arminian* teacheth, that Christ dyed for the whole body of mankinde, and that through obedience to him (which they also may reasonably perform) they may all of them be saved. The other, in direct opposition hereunto, teach, That Christ dyed but for the smaller part of mankinde, and that all the rest must of necessity be damned, God having from Eternity so Decreed it, and will by his Providence effectually bring it to pass. So then, If the *Arminian* Doctrine be of God, the *Presbyterian* and *Antinomian* must be of the Devil, being as contrary as light and darkness. But the *Arminian* Doctrine, *Mr. Baxter* doth condemn, and therefore will not grant, that it was ever so confirmed; then it lies betwixt him and the *Antinomian* only: but the *Antinomian* above all others, he chargeth with beleeving in the Devil, the father of lies, & not in God, resting on the deceiveable promise of the Devil for their justification; yea, and further, with making the Devil their God: See his *Saints Rest, Part* 3. *Chap.* 3 *Sect.* 2. *in the Margent, pag.* 40, 42. *Saints Rest, Part*, 3. *Sect.* 13. *pag.* 38. *in the margent.* It is then the *Presbyterians* or *John Calvins* Doctrines only, that were confirmed by miracles: but if so, why then doth *Mr. Baxter* and the *Presbyterians*, both *Scotch* and

nd *Engliſh*, maintain the Doctrine of the Sab-
ath, contrary to him, as alſo contrary to the
inion and practiſe of all the Reformed Pro-
ſtant Miniſters and Churches beyond the
eas : affirming, that the firſt day of the week
s of Divine inſtitution, and to be obſerved and
ept holy by all Chriſtians, upon pain of dam-
ation ; whereby he ſends the other all to hell,
ithout hope or mercy, bail or mainprize, for
eaching, that it is but a humane inſtitution or
n order of the Church, to be obſerved for the
ime of publick worſhip only, (wherein alſo
hey are to be diſpenſed with in ſeveral caſes)
hich being ended, may be imployed in the
orks of their ordinary calling, or otherwiſe,
s they ſhall ſee cauſe ? See *Mr. Primroſe* (Paſtor of the Proteſtant Church at *Roan*) up-
n the Sabbath.

And now *Mr. Baxter*, who is the Malignant
gainſt the Miniſtery of the whole Chriſtian
orld ? how few of them do eſcape your ſen-
ence of damnation ? Sir, doe you remember
your own inſtruction, *Obey thoſe that are over
you in the Lord ?* Why then do you oppoſe your
ſelfſo much againſt all of them ? doe you not
conſider, that what you do againſt the Miniſte-
ry, is done againſt Chriſt himſelf ? how will
you appear before him at the laſt day ? will it
not be more eaſy for *Tyre* and *Sidon* at that day,
then for you ? But, and if there be no danger
towards you, for your malignity againſt the Mi-
niſtery ; why then ſhould others fear ? We
thought, we might boldly have followed your
example : there was no danger in following *St.*

*Paul*,

*Paul*, (your General, as you term him:) what, is it neither safe for us to say as you say, nor do as you do, and yet your Doctrine by Miracles confirmed too? But I am not yet satisfied that your Doctrine is confirmed by Miracles, and therefore, pray you, let me further ask, how you will make it appear, that it is so confirmed? perhaps you will say, that the Scriptures were confirmed by Miracles, and that your Doctrine (being according to the Scriptures) was then confirmed also: if this be proof sufficient, which of all your opposites may not as well, and in like manner, prove their Doctrines (though quite opposite to yours) hath been confirmed by Miracles? besides, is it not possible, that your Doctrines may be false, although the Scriptures be true? there were some that built hay and stubble upon the true foundation, 1 *Cor.* 3. and some there were that erred, not knowing the Scriptures, nor the power of God, (as it seems you know neither;) and do not they, whose Doctrines you reject, deliver their Doctrines upon the Authority of Scripture, as well and as much as you? and hath not one of them (*to wit*) *Mr. John Goodwin*, challenged you, and all other the Ministers of *England*, to disprove his Doctrine by Scripture, if you can? and why may not he pronounce your Doctrine false, and his confirmed by Miracles, and be credited therein, as much and assoon as you? who can have the confidence to think you the only singular man, that cannot be mistaken, neither in the interpreting, nor in applying of the Scriptures? if there were no doubt

doubt of your abilities, there may be doubt of your fidelity: but you have given us just cause to doubt of both. The Brethren that preached Circumcision, understood the Gospel aright, yet did they not preach it aright, but joyned therewith Circumcision, and thereby made the Gospel of none effect, *Gal.* 5. 2. And he that well peruseth your *two Sheets*, may very well suspect you in both, were there no other ground for it, then from your concluding the Ministery of Apostles, Prophets and Evangelists, to be ceased; and then alleadge Scriptures and Reasons, to prove the continuance of Pastors and Teachers, which in the very letter and equity of them, more properly serve to prove the continuance of Apostles, Prophets, and Evangelists; yea, and these chiefly and more principally useful and necessary to continue, then Pastors or Teachers. What is this, but to make a nose of wax of the Scriptures, and to make them say and unsay, at your pleasure? Again, you then cite *Luk.* 10. 16. to prove, that he that heareth the whole Ministery, heareth Christ, in whose lips there was no guile, and who spake nothing, but what he heard of the Father; and yet you your self reject these Ministers, for preaching damnable errors and falshood? what is it less then blasphemy against Christ; and either ignorantly or maliciously spoken, to abuse the innocent, and deceive the simple?

Many more of these instances might be given, if it were needful: but I question not, but that which is already said, will suffice, to let the Reader see, how little trust or truth there is in your

your words, & to inſtruct you to take more heed to your pen the next time you write: but if notwithſtanding all this, it might be ſuppoſed, that you are able to underſtand the Scriptures infallibly (which is not imaginable) and that you would tell us nothing in the name of the Lord, but what you did ſo underſtand to be therein contained; yet it doth not infallibly (nor ſo much as probably appear to us, that theſe Scriptures, which we have in the Engliſh tongue, were ever confirmed by Miracles, they being ſo various and contradictious in themſelves and to each other; and the copies out of which they were tranſlated, not being gathered together, nor ſpecially owned or made Canonical, until after miracles were ceaſed: and *Dr. Featly*, in his *Dippers dipt, page* 1, 2. telleth us, *That they are not to be eſteemed the word of God, any further then they doe agree with the Original*: and how little or how much they agree therewith, who can tell us? for thus much we are informed, that there are of thoſe Originals (as they call them) *ſome thouſands that differ each from other, as much or more then tranſlations doe differ from them, or amongſt themſelves*; upon which conſideration (as may be ſuppoſed) it was, that *Mr. Baxter* himſelf (in his *Saints Reſt, pag.* 211. *of the ſixth Edition*) hath publickly adviſed us, *That none of all thoſe Copies are to be taken by us for Scripture* (or the word of God, I think he meaneth) *further then they agree with the Autographs, or Original Copies, or with ſome Copies peruſed and approved by the Apoſtles.* Now if this Doctrine of *Mr. Baxters* be

be true, and hath been confirmed by Miracles, into what a condition of infidelity hath he brought us? except he can undoubtedly make it appear by miracles likewise, that he hath one of these Originals by him to produce (for his own information as well as ours, concerning the true word of God) which none of the best learned, either of Protestants or Papists have been ever able to do (as is evident from the pens of both of them, in their *Epistles to the Reader*, both before King *James* his Translation of the Bible, and the *Rhemist* Testament) we are in no wise to beleeve his Doctrine to be the word of God, nor he to be guided thereby. As *for his own affirmation in this case, it is not valid, nor ought worth*; for he bearing witness of himself, his witness is not true, *except herein he will claim a priviledge beyond Jesus Christ*, and *which he himself will allow to none other*: but in this point above all others, he hath professed much ingenuity, in telling us, *That if he do deliver his Doctrines and the Scriptures upon his own credit (as the Papists do) then we may justly call for confirmation thereof by miracles.* And therefore not understanding that either his Doctrines or Scriptures produced by him, are any better or more confirmed by miracles, then the Papists, nor theirs better or more then his, nor neither of them all so confirmed; we shall insist upon his grant, and not receive his Doctrine, until we see it confirmed by Miracles, or some such Divine evidence, as is (and that by his own grant) absolutely necessary in this case.

your words, & to instruct you to take more heed to your pen the next time you write: but if notwithstanding all this, it might be supposed, that you are able to understand the Scriptures infallibly (which is not imaginable) and that you would tell us nothing in the name of the Lord, but what you did so understand to be therein contained; yet it doth not infallibly (nor so much as probably appear to us, that these Scriptures, which we have in the English tongue, were ever confirmed by Miracles, they being so various and contradictious in themselves and to each other; and the copies out of which they were translated, not being gathered together, nor specially owned or made Canonical, until after miracles were ceased: and *Dr. Featly*, in his *Dippers dipt, page* 1, 2. telleth us, *That they are not to be esteemed the word of God, any further then they doe agree with the Original*: and how little or how much they agree therewith, who can tell us? for thus much we are informed, that there are of those Originals (as they call them) *some thousands that differ each from other, as much or more then translations doe differ from them, or amongst themselves*; upon which consideration (as may be supposed) it was, that *Mr. Baxter* himself (in his *Saints Rest, pag.* 211. *of the sixth Edition*) hath publickly advised us, *That none of all those Copies are to be taken by us for Scripture* (or the word of God, I think he meaneth) *further then they agree with the Autographs, or Original Copies, or with some Copies perused and approved by the Apostles.* Now if this Doctrine of *Mr. Baxters* be

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*An unsanctified Preacher how to be known.*

He saith, (*Sheet* 1. *pag.* 13.) They have the Spirit, and are sanctified; prove them unsanctified, and they will resign their Office.

*Answ.* 1. This is somewhat like! but what Spirit is it, that he would be thought to have? it seems by the words of Christ, that there are several other Spirits, besides his; and some have been of a Spirit quite contrary to his, and have not known what Spirit they were of, *Luk.* 9. 54, 55, 56. such were they that would presently have mens lives destroyed, because they received not their Doctrines, when manifestly declared to be true: of how much more contrary Spirit to that of Christ's, is then *Mr. Baxter*, who would have mens lives destroyed, for not beleeving his Doctrine (*Sheet* 1. *pag.* 13, 14.) which neither himself, nor any else, doth certainly know to be true, but the contrary; as his handling this Doctrine of the Ministery, compared with other his Doctrines, doth declare?

Secondly, The Spirit of Christ did lead the Ministery and people, that had it, into all truth, *Joh.* 16. 26, 27. If *Mr. Baxter* and the Ministery he pleads for had that Spirit, they would not as they do, contradict themselves and each other in all or any of the points of Christian Religion; the Ministers of Christ did not so, they preached all one and the same thing, not yea, yea, and nay, nay, for they had all one and the same Spirit, 2 *Cor.* 1. 18, 19, 20.

Thirdly,

Thirdly, The Spirit of Christ that did lead his people into all truth, the manifestation thereof was given to every man to profit withall; for to one was given by the Spirit, the gift of healing; to another, Miracles; to another, Prophesie; to another, divers kindes of Tongues by the same Spirit, 1 *Cor.* 12. So that if *Mr. Baxter* had received this Spirit, it would so manifestly have discovered it self in him, that he should not have needed to alleadg the opinion of the Tryers to prove that he had it.

Fourthly, If he were but so just and upright, as *Cornelius* in his state of Gentilism, before he heard of the faith of Christ, it would be well for him, and better for those that follow him, whom he would then more truly inform then he doth; yet this would no more prove him to be a Minister of Christ then it did him, nor to be more sanctified then he was, before he beleeved the Gospel, or had the Spirit given to him.

Fifthly, The false Prophets that were led by lying Spirits, whereby they misled all those that put their trust in them, boasted themselves to have the Spirit of the Lord, as well as the true Prophets that had it, 1 *King.* 22. 21, 22, 23, 24, 25. If the tree may be judged by its fruit, *Mr. Baxter* in his Doctrine is guided by some such like Spirit, for the Spirit of Christ is the Spirit of Truth, *Joh.* 16. 13. and did lead them that had it into all truth; not into error or falshood, for no lie is of the truth, 1 *Joh.* 2. 21. Travellers and Ancient Poets have faigned and told many strange stories, but they de-

livered them upon their *own Authority, which men may beleeve or reject, as they see cause: but the character of false Prophets and false Teachers is, They tell lies in the name of the Lord,* they come and preach in Christ's name, when he sent them not, and cry, *Thus saith the Lord, when the Lord hath not at all spoken by them:* they set up themselves in God and Christs stead, requiring of men, upon the penalty of eternal pains, that honor and obedience to their lies and falshood, which belongeth to, and onely is due to God and his Gospel, as *Mr. Baxter* in his 4, 8, 9. *pages,* of his *first Sheet,* hath done. These deceivers are neither sanctified, nor have the Spirit: for lying, hypocritical, malicious Priests and Preachers, are by Christ declared not to be of God, *Joh.* 8 42. but *of their father the Devil, whose works they do,* ver. 44. and preach some truth; so did the Priests of *Jeroboam,* that preached to the *Israelites*; so did the Devil, that preached to Christ; and the Preachers of Circumcision, that destroyed Christianity: but false Teachers corrupt themselves in what they do know, in misapplying it to their own wicked ends, *Jude* 10.

### *Tradition no sufficient ground for true Gospel-faith.*

What should induce *Mr. Baxter,* having in his *first Sheet, pag.* 14. said, that his Doctrine was confirmed by Miracles long ago, and needed no further confirmation; and if it were not, but that he brought a new Gospel, as the Papists,

pists, and gave not his Doctrine upon the credit of the Sriptures, but Scriptures and all upon his own credit, then we might justly call for Miracles to prove it: and since this, in his *second sheet, page* 7. tells us, that the word and works of God, must be beleeved upon Tradition.

What alteration is this that hath befallen him? Doth he now think, that his being a Protestant doth priviledg him to be beleeved upon more easier terms then a Papist? why the Papists Gospel is not new in his own opinion, nor is *Mr. Baxters* old, but in his opinion: and they delivering the Scriptures (as they have been commended to them by Tradition) and he delivering them no otherwise; why should his Gospel or Scriptures be beleeved upon Tradition, and the Papists not without Miracles? his Authority being no more certain then theirs; (namely) his own opinion, and humane Tradition, why should not they be beleeved upon Traditions without Miracles, as well as he; or otherwise Miracles be required of him, as well as of them?

But what doth he intend, when he saith, that we must beleeve the works and word of Gôd upon Tradition? doth he mean, that we must beleeve all these Scriptures to be the word of God, and the things recorded therein to be his works, that have from the Primitive times been so esteemed? into what a perplexity then will this bring us? *Because then, according to* Eusebius, lib. 3. chap. 22. *we must beleeve the Epistle of* Clement, *of* Paul *to the* Laodiceans,

*the* Acts *of* Paul, *the* Revelation *of* Peter, *the Epiſtle of* Barnabas, *the Doctrine, called, the* Apoſtles, *the Book called* Paſtor, *all of them to be the word of God*; they having been ſo received by the Churches: and on the other ſide, upon the ſame Authority, *Lib.* 3. *chap.* 22. *We muſt reject as Apocryphal, the Epiſtle of* James, *the Epiſtle of* Jude, *the ſecond of* Peter, *the* 2. *and* 3. *of* John, *and the Book of the* Revelation *of* John. How imperfect and uncertain then, muſt needs the Chriſtian faith hereby be rendred; the firſt ſort of theſe Books being loſt, and cannot therefore be underſtood or had by us, and much of our faith being founded upon the latter, which are declared not to be authentick?

Beſides this, there is another perplexity which this Doctrine doth bring upon us, that it will never ſuffer us to be eſtabliſhed in our faith, as Chriſtians, who were to forſake all that was precious to them in this world, even their own lives for the faith, or as thoſe that will be aſſured that their obedience is acceptable to God, as it ought to be; for whether I be guided by the greater or by the leſſer number of reports, or mens teſtimonies, I muſt of neceſſity remain very doubtful and unſatisfied.

If we ſhall receive theſe Scriptures to be the word of God, that are atteſted to us by the greater number, then we muſt receive with the Papiſts, who are the greater number, the Vulgar *Latine* for the word of God (which in their Epiſtle before the *Rhemiſt Teſtament*, they ſay, they received of St. *Jerome*) which is not by the

the Protestants only charged with a multitude of corruptions and forgeries; but the Papists themselves, for the notorious corruptions contained in it, have several times caused it to be corrected; and yet after all, we have but their own word for the truth of it, and that we had whilst it retained those corruptions, which since they have rejected and cast out of it; and therefore, why may we not still suspect it to be as corrupt as it was before? Neither is the multitude of voyces, a safe rule to determine and judge the truth of God by. For, *the whole world wondred after the Beast, and worshipped him*, Rev. 13. *And broad is the way that leadeth to destruction, and the greatest number of men walk therein*, Matth. 7. If then we reject the greater number, and follow the lesser (to wit) the Protestants, and with them embrace the *Greek Copy* for Gods word; these the Papists do not onely affirm are infinitely corrupted by Hereticks, but the Protestants themselves do likewise acknowledge them to be so numerous and contradictious, in and to themselves, that they cannot possibly all of them be held for the word of God, nor (as *Mr. Baxter* in his *Saints Rest* before cited, teacheth) *ought any one of them to be beleeved to be the word of God, further then they agree with the Autographs or Original Copies, or with some Copies that were perused and written by the Apostles.* Now where is the man, or men in the world, that are able to give us a convenient assurance of any such Copies?

The Authority of General Councels, though

in some things they are received, both by Papists and Protestants (who from thence derive their *Nicene Creed*; yet it is acknowledged by both of them, that such Councils both have erred, and may erre, being famously known to the world, by that direct opposition betwixt the two *Councils* of *Nice* and *Areminum*, the latter concluding with *Arius, against the Divinity of Christ*, the former according to *Athanasius* in his *Creed*. And what error is holden to be so gross, that hath not been justified by General Councils? Their conclusions therefore cannot be allowed for a sure ground of faith. The *Council* of *Laodicea*, as *Rogers* in his *Articles* faith, resolved the *third* and *fourth Book* of *Esdras*, with others, to be *Apocryphal*: but if the Churches, out of which the particular Members of this Council were gathered, knew not certainly which of the Scriptures they had, were the word of God; how is it possible that the *Council*, without the infallible Spirit (which *Councils* had not, as is manifest by their errors and contradictions) should know them?

Come we then to the testimonies of particular men concerning the Books of Scripture, as *Mr. Rogers* in his *Articles*, 7. *pag.* 33. hath collected them forth of *Eusebius*, *Irenaus*, *Austine*, and others: *Some* (saith he) *of all the Evangelists, have allowed only* Matthew; *others, only* Luke; *others, only* John; *some accepted only of the* Acts *of the* Apostles; *others, of all other Books, rejected the said* Acts; *some, of all the Epistles of Paul, have taken only the Epistles to* Timothy *and* Titus *to be Canonical*; *some, as Apocry-*

*pocryphal, refuse the Epistle to* Philemon, *and that of the* Hebrews, *with that of* James, John, *and* Jude, *and others before mentioned.*

If it be said, These were Hereticks; I demand then, who they were that did so declare them, and by what Authority? and whether they that declared them to be Hereticks, would not be esteemed for such themselves, were they now in present being with us? will any man conclude, *that the Antinomians do make the Devil their God, and trust in his deceiveable promises for their salvation, because* Mr. Baxter *and those of his opinion do so publish?* by the same reason, then, they must judge the like of *Mr. Baxter*, and those of his faction, if the *Antinomians* should so charge them: there is no certainty therefore to be had, touching the Scriptures, from the Opinions of particular men.

*Mr. Baxter*, as a man contrary in opinion to all these, pleadeth for the Divine Authority neither of one Book of Scripture nor other, but *for the things that were by* Paul *delivered to* Timothy *before many witnesses; this he inculcateth in his* 2 Sheet, pag. 3, 7, 16. from 2 *Tim.* 2. 2. the words are these, *The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others: Mark* (saith he) *it's the same, and not a new*; And that he had heard from him among many witnesses, and not as received immediately from God: and others were thus to receive it down from *Timothy*.

Against whom doth he here make war? who ever said, that the succeeding Ministers should preach

preach any other Goſpel, then that which was at firſt preached, but that (which he deſires to have marked) it be the ſame, not a new; I add, not a part, and part kept back, nor the whole with any addition; not a mixed one, like that which the falſe Teachers delivered to the *Galatians*, which *made the Goſpel of Chriſt of none effect*; and therefore (*Mr. Ba.* might as reaſonably have urged, that it was not his *firſt* and *ſecond* Epiſtles which he wrote to him, nor thoſe which he wrote to other Chriſtians, *But the ſimple, pure, and intire Goſpel of Chriſt, which he had heard preached by him among many witneſſes*, 2 Tim. 4.10. *that he was to commit to others, and which was to be delivered down from* Timothy, not in writing, but as it was by *Paul* delivered to *Timothy*, by preaching: If this be denyed, then I demand, by whom, and in what Book or Books it was written, and to whom the ſame was committed (ſeeing that neither the Scriptures nor our Eccleſiaſtical Hiſtories, do make any mention thereof) and where the ſame is now to be found, or how it ſhould be known by us from all other Scriptures extant, if any ſuch were now in being? the Apoſtles were ordained for Chriſt's witneſſes, *Act.* 18. 22. 4, 33. *Luk.* 24. 48. and Chriſt was Gods witneſs; he was born, *that he ſhould bear witneſs to the truth*, and therefore *witneſſed a good confeſſion before Pontius Pilate*, Joh. 18. 37. 1 *Tim.* 6. 15. yet was neither his verbal witneſs for the Father, nor the Apoſtles for him (without the witneſs of God witneſſed with them) thought ſufficient to evidence the truth: and therefore God by his

his power did, and promiſed, that thereby he would always to the end of the world bear witneſs thereto, *Mark* 16. 20. upon this evidence did *Timothy*, and all beleevers at firſt, receive the truth; and thus was it to be delivered down, and likewiſe was (as is moſt probable) until the purity of the faith was loſt; ſince which *Pilates* Queſtion to Chriſt, *What is truth?* hath often been asked, but could never be reſolved by any.

But *Mr. Baxter*, when by Scripture he hath proved what at any time was or ſhould be, he would have us to think, he hath then proved what is and muſt be: becauſe *Timothy* had the Goſpel, and was to commit it to others, and they again to thoſe that ſhould ſucceed them; therefore they did ſo, and he hath received it from them: as well might he affirm, that becauſe all Chriſtians were to keep and perſevere in the faith, therefore all thoſe in *Aſia* did not turn away from the faith, nor *Hymeneus* and *Philetus*, *make ſhipwrack of faith and a good conſcience*; nor *Demas* forſake Chriſt, and embrace the world; nor beleevers turned away from the truth unto fables; nor that *from amongſt themſelves grievous wolves ſhould ariſe, not ſparing the flock*; nor that after a while, *men ſhould not abide ſound Doctrine, but heap up to themſelves Teachers according to their own luſts*; nor that *there ſhould be a departure from the faith, and men given up to ſtrong delusions to beleeve lies*: whatſoever he can prove the Miniſters of Chriſt were and did do, that we muſt beleeve him to be, and that he doth the ſame though there

there be no more likeneſs or ſimilitude betwixt them, then there is betwixt Chriſt and *Belial*; becauſe they were Chriſts Embaſſadors, and preached his Goſpel, therefore he is ſuch alſo, and preacheth the Goſpel: and then alſo ſuch is, and ſo doeth every man elſe, that hath but the confidence, or rather impudence ſo to ſpeak.

But to proceed; *Mr. Rogers* in his Articles afore cited, ſaith, We doe not judge the Scriptures to be Canonical, ſo much becauſe learned and godly men have and doe ſo allow them (for he knew there was as learned and godly, as they, did diſallow many of them) *but becauſe the Holy Spirit in our hearts doth teſtifie that they are of God.*

This learned man holds tradition too weak authority, to prove the Scriptures to be the word of God, and therefore he rather adheres to the Teſtimony of the Spirit in his heart: on the other ſide, *Mr. Baxter* in his *Saints Reſt, part ſecond, pag.* 206. diſclaims the Spirits teaching as inſufficient in this caſe, and adheres to Tradition, as a better and more certain evidence of the truth, then the other; for he ſaith, *That he hath ſtill known thoſe that pretend to the moſt ſtrongeſt Revelations of the Spirit, to have proved the moſt wicked deluded perſons in the end.*

And indeed, if the pretended Spirits teaching ſhould be allowed for an evidence of truth, then all or moſt of the contrary Sects of Religion in the world, muſt alſo be allowed to be Divine; yea, the *Church* of *Rome* her ſelf: for

that Church, and all other (or moſt of them) do lay great and ſpecial claim to that teaching: but that they ſhould all, or any of them be true, and alſo contrary to each other, is impoſſible.

So that here we ſhould be at as great a loſs and uncertainty as we are at by the rule and guide of Tradition, which as we have ſeen, giveth us neither the certainty of the Books of Scripture, nor of the true number of them, nor of what truth is contained in them we doe imbrace, whether from the *Greeks* or from the *Latines*; but teacheth us plainly, that each party accuſeth the Scriptures that the other receiveth, and each of them again apart, acknowledgeth their own Scripture to be corrupt, and that they have no certain rule or Original *copy*, to diſcover what thoſe corruptions are, that we may ſhun them; that the very original authority it ſelf, to wit, Fathers and Councils, from whom we pretend to derive what we have, were not at any certainty or agreement amongſt themſelves, in what we receive from them, nor are credited by us, to be right in thoſe things, wherein they did moſt concur.

Infallibility being loſt, Chriſtians were preſently not at an uncertainty only, concerning the Divine Authority of the Scriptures, but alſo in all the principles of Chriſtian Religion, as they are now delivered to us: for *Origen*, as we are taught, who lived but in the *Second Age* after Chriſt, a man much honoured for his parts, *Neither acknowledged hell, nor eternal fire; but held, that both Devils and wicked men, ſhould after*

*ter a time of purgation by fire, be certainly saved :* and although that the Fathers did not wholly comply with him in all this ; yet untill *St. Austins* time, who lived about the *Sixth Age* after Christ, the most famous of all of all of them, to wit, *Tertullian, Lactantius, Irenæus, Hillary, Chrysostome, Barnard,* with others, *Held purgation of all Souls by fire at the day of Judgment; until which time, they taught, That the dead neither suffered pain, nor received pleasures, and that in the mean time, prayers ought always to be made for them :* See Moul. Confes. of the Christian Faith, Pag. 396, *to* 399. *Tertullian* in his Præscrip. *Chap.* 44. who lived about *Origens* time, reporteth, *That there were in those days, some that did raise the dead, heal the sick, foretel things to come :* but they were then esteemed Hereticks, though more probably, they were the only small remnant of true beleevers, cast out by the greater number of the Apostate Christians, or their followers. In the next Age following, *Socrates* in his Ecclesiastical History, sets forth into what sad distraction and confusion the Christ were then fallen.

Lib. 2. chap. 29. *The Bishops,* saith he, *of the Council of* Sirmium, *went about to abrogate their old Creed, and to establish new Forms of Faith; one was exhibited in the Greek tongue, by* Marcus *Bishop of* Arethusa *: two other in the Latine tongue, agreeing neither in word, neither in sence, neither in sentence, neither in composition, neither with themselves, nor with that the Bishop of* Arethusa *wrote in Greek.*

A

A little after that, he writes that the Bishops assemble in *Sirmium, misliked themselves with the form of faith laid down in the Latine tongue; for after the publishing thereof, they spied contradictions therein; wherefore they went about in all haste to call in all the Copies. Afterwards he informes us that the Emperor commanded that the Council should be divided into two parts, the Bishops then present to assemble at* Ariminum *a City in* Italy, *the Bishops of the* East *to meet at* Nicomedia *a City in* Bithynia; *but his purpose took no prosperous success, for neither of the Councils agreed among themselves, but were divided into sundry factions.*

In *Chap.* 32. He further proceeds, having run over at length (saith he) the confused multitude of their *Creeds* and Forms of Faith, let us once again repeat the number of them: *After the Creed that was laid down by the* Nicene Council, *the Bishops formed two others at* Antioch, *when they assembled at the Dedication of the Church: the third was made in* France, *by the Bishops that were with* Narcissus, *exhibited to the* Emperor Constantine: *the fourth was sent by* Eudoxius *throughout* Italy: *three were published in writing at* Sirmium, *whereof one being gloriously intitled with names of Consuls, was read in* Ariminum: *the eigth was set forth in* Seleucia, *and procured to be read by the complices of* Acacius: *the ninth was given abroad with additions at* Constantinople, *whereunto was annexed, that thenceforth there should be no more mention made of the substance or subsistence of God.*

*Moulin* in his Confession aforecited, makes a re-

rehearsal of many strange particular differences among those famous men, called, The Primitive Fathers of the Church. *Arnobius*, he saith, taught, that God was not the Creator of Souls, and that the Souls of the wicked shall be *reduced to nothing*.

*Irenæus* taught, That the *Souls separated from the body, have hands and feet*: *Justine Martyr* taught, that God at first gave the Sun to be worshipped: *Athenagoras*, that second marriage is but *a handsom kind of exercise of adultery*: *Chrysostom* call'd it *fornication*: *Ignatius*, that to fast on *Saturday or Sunday*, is to be *a murtherer of Jesus Christ*: *Jerom* calleth marriage it self, *an unchaste state of life*, and an ignominy, and that *the fruit of it is death*. *Tertullian* was a *Montanist*; *Cyprian*, an *Anabaptist*; *Hillary* maintained, *Christ suffered no pain*, and that he did not eat because his Body had need of sustenance, but only by custome. Then he proceeds and notes the hot contentions that were amongst them: Every man knows, saith he, the contentions that were between *Chrysostome* and *Epiphanius*; the disputes between *Cyril* and *Theodoret*; the sharp Epistles and full of gall, of St. *Jerome* to St. *Austin*; the differences again, betwixt *Austin* and the Greek Fathers of his age, concerning Freewil, Predestination and Perseverance: but he that will have a clear mirrour of their discords, let him compare the Commentaries of St. *Austin* upon the *Psalms*, with those of St. *Jerome*, and he shall scarcely finde them to agree in two verses together.

Not-

Notwithstanding all this diversity of opinion, and discord in and about Religion, yet are those dayes wherein it happened, esteemed (and not unworthily) the most pure, since the dayes of the Apostles.

For after this, arose the new *Church* of *Rome*, which hath introduced by little and little, a multitude of new opinions, more then ever was heard of before in the former times, (to wit) *Transubstantiation*, the *Sacrifice of the Altar for the living and dead*, the *Adoration* of *Saints and Angels*, a present *Purgatory*, *Indulgences*, *Absolution of sins by the power of the Keys*, an *Unerring and Infallible Spirit*, for the Interpreting the Scriptures, and declaring the Truth: and yet the chief of that *Church*, namely, their Bishops or Popes, have been known, some of them to be *Conjurers*; some, *Sorcerers*; others, *Adulterers*; others, *Murderers*; some, *Blasphemers*, calling the Scriptures a *Nose of wax*, and the Gospel *a Fable of Christ*; and some of them have been known to drink *a health to the Devil*: some of their Popes have declared their Vulgar Latine to be authentick; and succeeding Popes have caused it to be corrected, for that it contained many great corruptions: both these were not infallible. The *Greek Church* since also, hath fallen into a multitude of several Sects of Religion, which caused the late King *James* (and that very wisely sure) in his *Basilicon Doron*, to impute the sterility fallen upon the *Holy Land*, to its being burdened with those several sorts of *Christians*. Besides these, Geographers tell of another sort of *Chri-*

*ſtians* in *Egypt*, called *Copties*, and another ſort in *Ethiopia*, called *Abyſſenes*.

Since theſe, of latter dayes hath aroſe the Reformed Proteſtant Chriſtians, who have introduced ſeveral other opinions, contrary both to the Fathers, *Church* of *Rome*, and the Eaſtern Chriſtians, about which hath been occaſioned great ſtrife and variance, in all or moſt parts of *Europe*; conſiſting not onely in bitter invectives, but ſometimes alſo in bloody war with ſeveral kinds of death and tortures, inflicted by one party, as opportunity hath ſerved, upon the other. *Luther* no ſooner fell foul upon the *Church* of *Rome*, but all *Germany* was diſquieted: the *Romane Clergy* briſled, fearing a rent in Chriſt's ſeamleſs garment, which by all the means they could invent, they endeavoured to ſave whole: *John Hus* and *Jerome* of *Prague* they burnt in the fire; but this would not ſerve the turn, for the Proteſtants increaſed apace, and in a few yeats, grew into ſeveral Sects of Chriſtianity, as *Calviniſts*, *Arminians*, *Socinians*, *Antinomians*, *Browniſts*, *Anabaptiſts*: the Epiſcopal men in *England*, fell in with *Calvin* in his Predeſtination, and all his other Doctrines, tuneable upon that ſtring; but they liked not his parity of Prieſthood; others wholly received him, except in his opinion of the Sabbath: theſe latter fall foul upon the Biſhops; but the Biſhops being got into the chair with the great State-hammer in their hands, they firſt with a full mouth, pronounce all their diſſenting Brethren, erronious, heretical and blaſphemers, and then forthwith knock them all

all under their feet; an *Anabaptist* they burnt in the high-way to *Newington*, several Brownists they hanged at *Tyburn* and elsewhere; others they stifled in their prisons; some they drove into corners, and others they sent into exile from their families & relations: these Brethren, they again fall upon each other as dangerous deceivers; the *Lutheran* against the *Calvinist*, the *Calvinist* against the *Arminian*, all of them upon the *Socinian*, and these all again upon the *Anabaptist*; but the Classical Presbyter being more subtle and fierce then all his fellows, watching his opportunity against the Episcopal men, and having espied it, he smiles upon his persecuted Brethren (whom he hates in his heart) gains their assistance against the common Enemy, the Prelatical men, tugs them out of their chair, seizeth upon their thing called *Jus Divinum Episcopi*, blots out their names, and inserts their own into it, and so make it *Jus Divinum Presbyterii*; and then clapping upon it the sign of the *Fisher-man*, they boldly, by vertue thereof, and in opposition to the State it self, approached and attempted the very chair, with all the Pontificality appurtenances, and utensils whatsoever thereunto belonging; and had obtained it, but that *Mr. L.* otherwise surnamed *John Buck-Cannon*, a *Scottish* man, his foot slipt: since which miscarriage, *Demetrius* like, that loved the pre-eminence, and being resolved to have it, they have advanced themselves upon their Tiptoes, as high as possibly they can, and thereby pearking up their heads above all their Brethren, the Elder as

well as younger, they make at them all the blows that either the length or ſtrength of their arms, and advantage of their ſtanding, will enable them to; throwing alſo in the faces of all of them, the fire of hell, far more hot and burning in many degrees then that in the Popes Purgatory, that will not comply with them in theſe two fundamentals.

Firſt, That their new gotten thing, called, *Juri Divinum* of *Presbytery*, was lately drawn up in Heaven; and that it's ſign the *Fiſher man*, to be St. *Peters* ſeal, (which is as incredible that they ſhould ſo ſoon obtain it, and none afore them, for theſe 1558. years, could poſſibly by any means procure it) as it is to beleeve, that *Mahomet* in leſs then half a nights time went to Heaven, and fetcht from God Almighty the prayers of the Saints, as it is in the latter end of the *Alcoran* declared he did.

Secondly, That will not run when their Saints-bell calls, and with fear, reverence, and attention, receive all their words, not as the words of ignorant men (ſuch as were all the Fathers, Councils and Chriſtians, beſides themſelves in all ages and Countreys, ever ſince, or neer about the time that *St. Paul* loſt his head at *Rome*, unto this preſent, (but as it is *indeed*, the Word of the everliving God: thus they pray. But let God be true, and every man a lyar; my faith is weak, and fails me, in both theſe Articles of their Creed: What! that they ſhould be true, and all that have lived afore them, and do now live with them, be found lyars! they the true Shepherds, & all other men

men theeves and robbers! I cannot beleeve it, nor can they or any other inform me, how it ſhould be ſo: we know, that thoſe that are moſt neer to the Sun at the going down, can better diſcern by the dim rays of it what it is, then thoſe that are remote from it: and therefore a man might imagine that *Origen* and thoſe Fathers that lived ſo neer to the time of the pure light of the Goſpel, ſhould be able to give a better conjecture what it was, then theſe our Claſſical Rabbies, or any other whatſoever now amongſt us, that live at ſo a great diſtance from the glorious Sun-ſhine of it: but if that their light then was darkneſs, how great muſt ours now needs be?

*The Prieſts of the Law were not infallible Miniſters, nor to be credited by the people, upon their own bare words, without further evidence of the truth of their Doctrines.*

And therefore, whereas *Mr. Baxter* in his *Second Sheet, pag. 6.* ſaith, they kept and taught the Law, and wrought no Miracles; it is intended by him, for a deluſion to us, thereby to inſinuate a perſwaſion in men, that the Goſpel hath alſo been preſerved, and that it is and hath been taught truly by him and others, though they work no Miracles. But if the firſt were true, yet the latter would not follow; for there is greater probability that the Prieſts ſhould preſerve and teach the Law, then that Chriſtians ſhould preſerve the Goſpel, by rea-

ſon that they had all the helps and advantages afforded unto them, that could be required to that end, which Chriſtians had not; therefore this inſtance is altogether impertinent. The Prieſts, they had the Law delivered to them in writing, which was committed to the Ark, and the Ark to themſelves, into which no other man might ſo much as look, nor touch it without danger of death, 2 *Sam.* 6.6, 7. their perſons alſo were under the promiſe of God, and the protection of a State for their ſafety, ſo that it was impoſſible for them but to keep the Law, without their willful default.

But the Goſpel had none of this proviſion made for its ſafety, nor for theirs to whom it was committed; It was delivered into no ſafer cuſtody, then the breaſts of a ſort of poor naked and helpleſs men, expoſed to the rage and fury of a mercileſs world, without the leaſt promiſe of ſecurity, either from God or man; the Prieſts obedience promiſed him peace; the Chriſtians obedience perſecution, with the hatred of all men, for Chriſt's and the Goſpels ſake, who ſhould caſt out their very names for evil, *Luk.* 6. their promiſed portion was, that they ſhould be hated by their neereſt friends and relations, *&c.* the father ſhould deliver up the ſon, and the ſon the father, and cauſe them to be put to death, they ſhould be delivered up to Kings, they ſhould caſt them into priſons, to be ſcourged, tormented, and put to death.

By what means then, ſhall we ſuppoſe the Goſpel ſhould be long preſerved? ſhall we ſuppoſe

poſe that either they that Apoſtated from it for the diſlike or offence they took againſt it, or thoſe that out of a hatred againſt it, put the true preachers and profeſſors of it to death, that they would take care to preſerve it in the purity of it: that is not imaginable: but if they would, yet it were altogether impoſſible for them, there never being any perfect platform given or appointed to be made of the Chriſtian Doctrine (as there was of the Law) becauſe without the neceſſary concomitant of it, *viz.* ſigns and Miracles promiſed by Chriſt always to attend it, to demonſtrate that it was of God, it would have been altogether uſeleſs and ineffectual, as to the moſt proper end and true intent thereof, (to wit) the converſion of unbeleevers; for can any man beleeve the Kings Letters Patents to be his, without his ſign and Seal, which by his Proclamation he hath publickly declared ſhould always be affixed to them? and therefore the Goſpel was not committed to writing, but to a perſonal Miniſtery, to whom the true ſigns of it, might, did, and ſhould always adhere for the propagation and vindication of it: It is not to be denyed, but that Apoſtates or others, might retain ſomething of the truth for their own ſiniſter ends (as *Simon Magus* is reported to do) which ſucceeding ages in reſpect of thoſe Books that were ſcattered up and down for many years, might in ſincerity receive and accept for the Goſpel: for as true gold is not to be known but by the right touch, ſo neither could the true Goſpel be known or diſtinguiſhed, otherwiſe then by the infallible touch-ſtone

thereof, the visible gifts of the Spirit; which then either being wholly ceased, or those in whom they were found, cast out and rejected for hereticks, by the other sort of misinformed and deceived Christians; the Doctrine retained, might currantly pass for the Gospel, and I will not say, but those that received it in sincerity, and demeaned themselves according to it, they knowing no better, but that they were accepted in their obedience; for God loves the upright.

Nor did the Priests, notwithstanding all that provision made for them for that end, perform the Law; for in the days of *Hophni* and *Phineas*, both it and the Ark were carried away by the *Philistins*, and had then been totally lost, had not Miracle, though none of their working, restored it, 1 *Sam.* 6. And so again in the days of *Ahaz* King of *Judah*, the Book of the Law, through the Priests faithlesness, was lost; though afterwards in the days of *Josiah*, it was accidentally found amongst the rubbish in the Temple, 2 *Kin.* 22. 8. to the great astonishment of that good King, which by the circumstances of that story, seems never to have had any knowledg of it, and therefore he sent to the Propheteſs *Hulda*, to enquire what concerned him to do in reference to that Book. But at last, experience manifests, that they did totally suffer it to be lost; yea, the *Pentateuch*, or five Books of *Moses*, by an ordinary observation, appear not to be the Originals, but Copies or extracts thereof: which will not appear incredulous to any man, that shall but take

take a little pains, to consider how the Scriptures do delineate and represent that Priesthood unto us.

As first of all, in the particular example of *Aaron*, the Prince, and greatest of them; a man that had seen all the wonders of the Lord wrought in *Egypt*, and at the *Red Sea*, *&c.* and the giving of the Law at Mount *Sinai*, in thunder and lightning and great terror, which caused *Moses* himself greatly to fear and tremble; this man presently, in the absence of *Moses*, made a golden calf for the people to worship, whereby he abrogated the Law and Covenant, before the sound of the thunder in which it was given, could be well out of his ears; shewed in *Moses* his breaking the Tables of stone wherein it was written (when he returned with them in his hand from the Mount, *Exod.* 32. 19.) for which wickedness of his, the Lord had destroyed him and the people with him, but that the mediation of *Moses* prevented it, *Deut.* 9.21. nevertheless, though the Lord did not wholly destroy them, yet saith the Text, *He plagued them, because of the Calf that Aaron made*, Exod. 33. 35. the Priests it appears, were no such faithful Ministers, as *Mr. Baxter* doth pretend.

But in *Jerem.* 1. 7, 8. there is a general narrative given of the whole race of them, and of their wicked practises and preaching, and what dangerous and pernicious snares they became to the people that put their trust in them; when the Lord had brought them into a plentiful Country, to eat the fruit thereof, *they defiled*

*filed his land, and made his heritage an abomination; the Priests said not, Where is the Lord? and they that handled the Law, knew him not. The Pastors also transgressed against him,* Jerem. 5. 30, 31. *A horrible thing is committed in the land, the Prophets prophesie falsly, and the Priests bear Rule by their means, and the people love to have it so, and what will you do in the end thereof? the Priests have set the Lord at nought, and not saying so much, as where is he?* they knew him not (that is) they behaved themselves like such, that thought there was no God, according to the character of the Priests, in 1 *Sam,* 2. 12. *The sons of Eli were men of Belial, they knew not the Lord,* the Pastors transgressed against him, they confederated with the false Prophets, to deceive the people with lies, and lead them to disobedience and wickedness, wherein they were so artificial and succesful, that they brought them to delight in it, though to their own destruction: those men, saith *Mr. Baxter,* taught the Law and wrought no Miracles; behold and judge, how well they taught the Law!

Again, they are further described to us by the Prophet *Malachy,* in his *first* and *second chapters,* Chap. 1. 6. *A son honoureth his father, and a servant his master; If I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of Hosts, to you, O priests that despise my name:* they sacrificed the lame and the blinde, *ver.* 7, 8. they profaned his name, and said, *his Table was polluted,* ver. 12. and the fruit thereof, even his meat was contemptible:

*they*

*they departed from his way, and cauſed the people to ſtumble, they wearied the Lord with their words*, Chap. 2. 17. ſaying, *that every one that did evil, was good in his ſight, and that he delighted in them*: for this reaſon the Lord declared, that he had no pleaſure in them, nor would receive an offering at their hands, *chap.* 1. 10. but curſed them; yea, curſed their bleſſings, corrupted their ſeed, and ſpread dung upon their faces, even the dung of their ſolemn feaſts, *cha.* 1. 14. & 2. 2, 3.

It is true, as *Mr. Baxter* in his *ſecond ſheet, pag.* 3. ſaith, their lips ſhould have preſerved knowledge, and the people have learned the Law at their mouth, *Mal.* 2. 7, 8. and it is as true, that *Mr. Baxter* ſhould at all times ſpeak the truth from his heart, without guile or hypocriſie: but can any man from thence conclude, either they did, or he doth ſo do? I trow not: for if ſincerity had been his guide in this point, he would and might with leſs pains then he hath taken, to ſhew what they ought to have been, and done, have ſhewed what they were, and did doe, and have manifeſted them to be the only deſpiſers and corrupters of the Law and people, and their chief leaders unto all kind of diſobedience: but knowing that it would not ſtand with his deſigne to declare the truth, he therefore concealed it, and made deceit his refuge.

But yet in the New Teſtament, we have a more particular diſcovery of the inſufficieny and perfidiouſneſs of theſe Prieſts, in the things re-

relating to God and the people: first, they were ignorant of the true nature of the Law, and knew not what God meant, when he said, *He would have mercy and not sacrifice*; and from thence, they condemned the guiltless, as sinners and breakers of the Law, *Mat.* 12.7. nor knew they, that the Sabbath was made for man, and not man for the Sabbath, and therefore quarrel'd against Christ for breaking of it; they made an Idol of it, ascribing more holiness to it, then ever God gave it: like as do their offspring the Pharisees of our time, to the great disquiet and disturbance of the Nation.

Secondly, They taught and nourished the people in superstition, to swear by the Altar and Temple, but not by the gold thereof; to pay tithe of mint and annis, and to omit the weighty things of the Law, as mercy, justice, and the fear of God, *Mar.* 7. 9, 10, 11, 12, 13.

Thirdly, They made the Law of God voyd by their Traditions; they beleeved not *Moses*, though they pretended to teach him, *Joh.* 5. 46.

They are declared a generation of vipers, hypocrites, painted Sepulchres, beautiful without, but within full of all rottenness and excess; they saw and hated both Christ and the Father, *Joh.* 15. 24. they maliciously blasphemed him, called him a *Samaritane*, and said he had a Devil, and imputed all his mighty works to be wrought by *Beelzebub* the Prince of Devils.

Notwithstanding all this, *Mr. Baxter* in his *second sheet, pag.* 15, 16. saith, they sate in *Moses* chair, and taught the truth; therefore what-

whatſoever they ſaid, was to be obſerved and done; and yet again, with the ſame breath, *pag.* 15. he ſaith, they corrupted both the Doctrine and worſhip of God: it is nothing (we may obſerve) with him to affirm contraries: but this preſident he alleadgeth, is to juſtifie his own Miniſtery, and it was well thought of by him; let him take it, like to like, or but very little difference: he would (it appears) have us to think, that the Authority of *Moſes* chair, was a ſufficient warrant for all their Doctrines, and a ſure pledge to the people, that all was true they ſaid: but why then could not the ſame Authority of *Moſes* chair, juſtifie *Aaron*, the Prieſts in *Jeremy* and *Malachy* aforementioned, and ſecure the people from Gods diſpleaſure that followed them?

Theſe men-monſters, when they pleaded their priviledge of being the children of *Abraham*, Chriſt replyed, *they were of their father the Devil*, becauſe they were lyers, murtherers, like him, *Joh.* 8. 40, 44. Was *Moſes* their Maſter, and the Devil their father? could *Moſes* chair authorize any perſons further then it did authorize *Moſes* himſelf, to invent lies and innovations in their own brains, and impoſe them upon the people, in ſtead of Gods Law? it was not *Moſes* his chair, but the power of God witneſſing to him, that juſtified his Miniſtery, and ingaged the people to receive it.

Chriſt called them blinde guides, and inſtructed all men to beware of them: *they are blinde leaders of the blinde*, ſaith he; *and if the blinde lead*

*lead the blinde, they ſhall both fall into the ditch,* Mat. 15. 14. He taught the people, *that they compaſſed Sea and Land to make one Proſelyte, and then made him two-fold more the Childe of hell then themſelves*, and that they ſhut the Kingdom of Heaven againſt men, and neither would enter into it themſelves, nor ſuffer others to enter therein.

Now if the deſigne of Chriſt was to make men the children of light, of God, and to bring them to Heaven; methinks it ſhould never have proceeded from the mouth of *Mr. Baxter* a Divine, that Chriſt appointed the people to follow thoſe mens teaching, that he had told them would lead them into the ditch of deſtruction, make them the children of hell, and exclude them from ſalvation: What is it poſſible, Sir, that Chriſt ſhould command men to follow ſuch Miniſters, that would lead them to the Devil, or that would teach them to crucifie the Lord of life, and ſave harmleſs *Barabbas*, a thief, and a murderer? O monſtrous deluſion!

Now ſeeing, that it is a moſt certain truth, that when God hath inſtituted a worſhip for a people, and inſtructed them in it, and commanded them to obſerve it; that it is then his will, they obey him therein: It muſt needs be holden then, that he cannot afterwards appoint the ſame people to follow the guidance of any perſons whatſoever, that ſhall either by their teaching or example, perſwade them to diſobey his own Law, and to do the things that he himſelf hath forbidden them: and therefore the

Prieſts

Prieſts being men as ſubject to err as the people, and are diſcovered to be all along miſleaders of the people, & perverters of the Law, they were never inſtituted by God, teachers for the people to truſt unto, further then by ſome more infallible means, then the words of their mouths, that what they taught them, was the minde of God; and therefore it was the Miniſtery of the Lords Prophets, approved and known to them to be ſuch, that both Prieſts and people were bound to obey; and the diſobedience to that Miniſtry and the Doctrine atteſted thereby to be of God, was that which brought guilt and deſtruction upon the people of the *Jews*, both from the firſt to the laſt, which is ſet forth in Scripture by ſeveral plain inſtances.

The firſt whereof is recorded, in *Heb.* 2. 9, 10, 11. concerning the Iſraelites in the wilderneſs, *With whom God was grieved, and ſware, that they ſhould not enter into his Reſt. They tempted and proved him, and hardned their hearts againſt him, though they had ſeen his works forty years.*

A Second inſtance of the ſame nature, is laid down, in 2 *King.* 17. 11, 12, 13, 14, 15. which is given as a general account of the evil demeanours of the Iſraelites, from the time that the Lord brought them into the promiſed land, till he delivered them into captivity, and wherefore the Lord did then reject them. They ſerved Idols, whereof the Lord had ſaid unto them, *Yee ſhall not do this thing; yet the Lord teſtified againſt Iſrael and againſt Judah, by all the Prophets and by all the Seers, ſaying, Turn from*

*from your evil ways, and keep my commandments and Statutes, according to all the Law which I commanded your Fathers, and which I ſent to you by my ſervants the Prophets : notwithſtanding they would not hearken, but hardened their neck, like to the necks of their fathers, that did not beleeve in the Lord their God; therefore the Lord was angry with Iſrael, and rejected them, and delivered them into the hand of ſpoylers,* ver. 18, 20. whereunto may be added, that which is ſet down to the ſame purpoſe, in the 2 *Chro.* 36. 14, 15, 16. *Moreover, all the chief of the Prieſts and of the people tranſgreſſed very much, after all the abominations of the Heathen, and polluted the houſe of the Lord. And the Lord God ſent unto them by the hand of all his Meſſengers* (to wit) his Prophets, (for the chief of the Prieſts ſinned as much as the people) *riſing up betimes, and ſending them, becauſe he had compaſſion on his people.*

Theſe two inſtances ſhew wherefore the Iſraelites entred not into the promiſed Land; wherefore they went into captivity, that did enter. A third inſtance we have given by Chriſt, *Mat.* 21. 23, 33, 34, 35. *to* 42. which declareth their final and total ſubverſion. *A certain husbandman which planted a vineyard. and hedged it round about, and digged a wine-preſs in it, and built a tower, and let it out to husbandmen, and went into a far Country. And when the time of the fruit drew neer, he ſent his ſervants to the husbandmen, that they might receive the fruits of it : and the husbandmen took his ſervants, and beat one, and killed another, and ſtoned ano-*

*another. Again, he sent other servants, more then the first, and they did unto them likewise; but last of all he sent unto them his Son, saying, they will reverence my Son: but when the husbandmen saw the Son, they said amongst themselves, This is the heir, Come let us kill him, and seize on the inheritance. And they caught him, and cast him out of the vineyard, and killed him. When the Lord of the vineyard cometh, what will he do to these husbandmen? The Priests and Elders answered, He will miserably destroy these husbandmen, and let out his vineyard to others.*

1. *Object.* But did not the people sin in disobeying to their Priests?

*Answ.* Yes, when by the testimony of the Prophets, they were assured that what they taught, was the sure word of God, not else; and so they sinned also, when they refused the word of God, spoken to them by any of their neighbours. But seeing that our faith must be in God and not in man, whosoever is to us, as the voice or Copy, we must be infallibly assured that he is our Original.

2. *Object.* *Joh.* 20. 29. It is said, *Blessed are those that beleeve and have not seen,* cited by *Mr. Baxter,* to prove that men ought to beleeve upon tradition, without infallible evidence.

*Answ.* The words are Christ's, directed to *Thomas Didymus,* who would neither by the Miracles he had seen done by Christ before his death, nor by the report of the Disciples, who had seen him after his resurrection, nor yet by seeing him visibly with his own eyes, as they

had done, be perſwaded, that he was riſen from the dead, *except he might ſee the print of the nayls, and thruſt his hand into his ſide*; wherein though Chriſt (who never refuſed to give ſatisfaction to the truly ſcrupulous and ſincere inquirer) was pleaſed to condeſcend to his weakneſs, and ſatisfie him in his curioſity; yet withal, he told him, that they (to wit, thoſe of his Diſciples) were likewiſe bleſſed, *that did beleeve, though they had not ſeen* (that is) had not ſeen the print of the nails in his hands, the wound in his ſide, and put their fingers and hands therein, as he had done, but were ſatisfied, and did beleeve *that he was the Chriſt of God, by the works that they had ſeen performed by him* before his death, and thoſe other infallible proofs that he had given to them of his reſurrection: ſo that the bleſſedneſs here pronounced, refers to thoſe that did beleeve in Chriſt, either through his own perſonal Miniſtery, or to thoſe that afterward ſhould beleeve in him, upon the like grounds, through the Miniſtery of thoſe whom he ſhould ſend; which ſhould be of ſuch a convincing force and efficacy to all thoſe to whom it came, that there ſhould not need his perſonal preſence, or the ſight of the wound in his hands, feet or ſides, to aſſure them of the truth of it; for as they were to reveal it, ſo were they alſo manifeſtly to confirm it (beyond all that could reaſonably be objected againſt it) with great and powerful works; therefore did the Apoſtles give witneſs to the Lord Jeſus, *Act.* 4. 33. and hence the *Galatians are declared to be fools, and to be bewitched, that they did not beleeve and*

*obey*

*obey the truth delivered to them by that Miniſtry, who ſo evidently ſet forth Chriſt before them, as if he had been crucified in their ſight:* Gal. 3. 1. more manifeſtation of truth then this, is not required of *Mr. Baxter* to atteſt his Miniſtery, and leſs then this cannot be the ſence of Chriſts words to *Didymus*, nor ſufficient to true faith. For it is neither the teſtimony of Prieſts, nor of Kings, nor of Councels, nor of Fathers, nor of Martyrs, nor of modern Divines, nor yet of Prophets (upon their own bare words) that can afford a ſolid, ſubſtantial, or infallible ground for true faith or worſhip; for all theſe have very much erred, abuſed and miſled the people that have hearkned to them. Some purpoſely, as the Prieſts of the Law, *Jeroboam* and the old Prophet that deceived his Brother, 1 *Kin.* 13. 18. Some through weakneſs, as *Solomon* in his old age, 1 *Kin.* 11. 4. And ſome through ignorance, as charity perſwades us to judge of many of the Fathers, Councels, modern Miniſters, Martyrs, as *Latimer, Ridly, &c. who died in defence of their profeſſion againſt the Papiſts*; and *Barrow* and *Greenwood*, *Penry* and others, *who alſo ſuffered Martyrdom in oppoſition to the Government, Diſcipline and worſhip of thoſe Biſhops, whoſe Government and Worſhip they held to be Antichriſtian.* As many of our preſent Miniſters likewiſe now do, who were perſecutors of the people in the late King *Charls* his reign, for profeſſing the opinions which now themſelves own for truth.

To conclude therefore, Tradition in Religion evidently is it, that in all ages ever did and

ever will deceive all those that trust to it; and therefore Christ himself, though he knew from whence he came, and that his Doctrine was of God, and his Apostles after him were infallibly assured of the truth of their Doctrine, it being nothing but what they had heard and seen, yet did neither he nor they require credence of any upon that authority; considering, that if that should have been established by them for currant, then whosoever after them should have come with a Doctrine though never so false or contrary to theirs, and have but declared, that it was a truth, and no other then what they had heard and seen, they must then be received likewise: and upon this credulous entertainment of mens reports in matters Divine, the *Ephesians* (as was before observed) worshipped the Goddess *Diana, and her image that fell down from Jupiter*; the Jews deny the resurrection of Christ, *Mahomet* was received for a true Prophet, and his *Alcoran* beleeved to be sent down from God out of Heaven unto this day.

*The Ministers of Christ were not to receive hire or wages for their Ministery they received of Christ.*

Yet one thing remaineth which must not be passed by in silence, because *Mr. Baxter* in his *first sheet, page 6, 7.* desires, *That it should be marked by all those that call him hireling, for taking Tythes for his preaching; this practise of his, he thinks to justifie, from* Luk. 10. 7.

At his request I shall endeavor to discover the

the ſence of that Scripture, that thereby it may appear, whether he hath abuſed it, or they have abuſed him, that call him hireling.

The words of the Text are theſe, [ *The labourer is worthy of his hire:* ] For the underſtanding whereof, we ought to obſerve, 1. Who theſe labourers were, that Chriſt ſaid, were worthy of their hire. 2. What the work was they were to perform for that their hire. 3. What the hire was they were to receive for that their work. And fourthly, What the people were from whom that hire was to be received.

1. The labourers it's manifeſt were ( not a ſort of proud ignorant worldlings, but ) the true Diſciples of Jeſus Chriſt, taught and inſtructed by him in his Goſpel, and inveſted with his power to manifeſt the truth of it, and made conformable to himſelf in holineſs of life, in humility and meekneſs of Spirit, *Mat.* 11. 29.

And ſecondly, Their work aſſigned them was according thereto; they were to preach the Goſpel that had been taught them; in reſpect whereof, in the 16. *ver.* following it is ſaid, that thoſe that heard them, heard Chriſt, and the Father that ſent him; they were alſo to heal the ſick, *ver.* 9. *Mat.* 10. 8. *Cleanſe the lepers, raiſe the dead, and caſt out Devils.*

3. The hire they were to receive, for all this, was neither ſilver, nor gold, nor apparel, but only meat and drink, *ver.* 8. and therefore in *Mat.* 10. 10. the words of Chriſt are expreſs, *The workman is worthy of his meat:* neither was *this very meat allowed them by Chriſt in conſideration of wages for their work done, but as a*

*ply of nature in a caſe of abſolute neceſſity, as is clear in* Mat. 10. 8. *Freely you have received, freely give* ; for this verily was their reward, that when they preached the Goſpel, they made it without charge, 1 *Cor.* 9 28. not abuſing their power therein, which ſerved them no further then as hereafore is declared.

Now that a neceſſary ſupply of nature was all that they were to ſeek, is evident from hence, that they were forbidden to carry about them, either money, ſilver, gold, or braſs, ſcrip, bread, ſhoes, or two coats apiece, *Luk.* 9. 3. *Mat.* 10. 9, 10. And to give full teſtimony to the world that their deſigns were neither riches, greatneſs, dominion, gallantry or delicious feeding, when they entred into any city or village (they were not to inquire out the greateſt Inns, the richeſt or wealthieſt Rabbies, where the beſt good chear, entertainment, and large gifts might moſt likely be had:) but they were to enquire out, who was worthy (to wit) the ſons of peace, or thoſe that waited for redemption in Iſrael; and into the houſes of ſuch, were to enter, not by force, for ſtaves were denyed them, to preach the Goſpel of peace to them, *&c.* which people being for the moſt part the poor of the world; for it was the poor that received the Goſpel, *John* 1. *James* 2. the beſt entertainment that could be expected, was ſuch as barly bread, a cup of water, and perhaps a little broyled fiſh, poor mens, and the Apoſtles ordinary food, *Joh.* 21. 9, 10. *Luk.* 24. 42. and yet the beſt dainties that Chriſt at any time prepared, when he feaſted his Diſciples himſelf,

and

and with this (or any thing elſe, though never ſo mean) they were to be contented: let *Mr. Baxter* mark this; for into whatſoever houſe they entred, there they were to abide, eating and drinking ſuch things only as they ſet before them, and not (like Mendicating Fryers, or fine-mouthed Prieſts,) go from houſe to houſe to ſeek for better.

Now I deſire *Mr Baxter*, before he cites this Text again for hire, firſt, That he approve himſelf to be one of the labourers here intended (which he never will be able to do) then, that he perform their work (which he never yet did) next, that he accept of that ſupply of Chriſts appointment, (for which he is yet too proud.) And laſt of all, that he ſeek it of the ſons of peace, and not of others (which his covetouſneſs will not admit,) and yet in the mean while until this be done, he hath not the leaſt part nor portion in this Scripture by him alleadged.

The Scribes and Phariſees when they had heard Chriſts parable in *Luk.* 16. inſtructing them to be contented with a few poor and mean things in the world, rather then to ſeek after riches, which provoke to pride, voluptuouſneſs, covetouſneſs and diſdain towards their poor Brethren; in *verſe* the 14. it is ſaid, *They derided him, being covetous*: a covetous heart is like the barren womb, unſatisfied, always crying, *Give, give*; hence it is that *Mr. Baxter* in his *firſt ſheet* urgeth, That the primitive Chriſtians gave not only the tenths, but all that they had, & laid it at the Apoſtles

feet : ſee here the latitude of his deſires ; he will not be content with the food, or to feed with (or like his) honeſt poor Brethren, as the Apoſtles did, or with the tenth of his neighbours land, labour and increaſe, which (is faſly ſuppoſed) the Prieſts of the Law had, (for the twelfth part of the land was theirs by right of inheritance, and in conſideration of what they had more, they were to perform for their Brethren the ſervice of the Tabernacle, and to feed the fatherleſs, the widdow and the ſtranger.) But he would have all. What Sir, would you have your neighbours turn *Capucheens*, give all to you, and beg for themſelves? It's true, as you ſay, ſuch as had *lands and goods ſold them, and laid down the price at the Apoſtles feet* ; But what is this to you ? will you take upon you to be an Apoſtle ? (which you ſay are ceaſed) that your Pariſhioners ſhould ſell all they have and lay it down at your feet ? any thing it ſeems for money. But to be ſerious, Sir, you are a great Scholar and a Divine ; I pray you therefore reſolve me this caſe, Whether the Primitive Chriſtians did lay down all they had at the Apoſtles feet for their private particular uſe, in conſideration of hire for their Miniſtery, or for the uſe of others ? If you ſhall ſay, for their private uſe, then I pray you, in the next place inform me, how it came to paſs that *Peter* and *John* told the poor man that expected an alms from them, that *ſilver and gold they had none, but what they had, they would give him freely* ; ſhall we imagine that they diſſembled with him, or that their meaning was, they had none about them,

them, all that they had was sealed up in baggs, and lockt up in their Treasury at home? If you shall think so, then this will beget another scruple, namely, Whether the Apostles did not transgress that plain precept that Christ gave them, in *Mat.* 6. 19, 20, 21. *Lay not up for your selves treasures on earth, where the moth doth corrupt, and theeves break through and steal. But I say unto you, Lay up for your selves treasures in Heaven that fail not, bags that wax not old, because where your treasure is, there will your hearts be likewise.*

Sir, My reason perswades me they were obedient to this Doctrine, because Christ was with them by his power, approving them to be his faithful servants, and so consequently that they dealt plainly and truly with the poor man, when they told him him that they had neither silver nor gold; but if you think I am mistaken, I pray you, in your next, set me at right, for I am somwhat confident in my opinion from hence, That they told the poor man, that what they had, they would give freely: now if they gave all freely that they had freely received of Christ (as they ought, and by their making the lame man whole, without indenting with him for a peny for his cure, as it seems they did) then except *that they got it by fisking (for they were fishermen by occupation, and did sometimes practise it for their livelihood,* Joh. 21. 2, 8.) *as* Paul *did his trade of Tent-making,* Act. 18. 3. 1 Thes. 2. 9. I cannot apprehend how that they should have any money; and therefore I suppose that the money that was laid at their feet, was not for their private use as wages for their Ministery;

ſtery; and if not, then why was this preſidency cited by you to prove hire for your Miniſtery? *The Church at Antioch according to their ability ſent relief to the Brethren that dwelt in Judea, by the hands of Barnabas and Saul*, Act. 11. 29, 30. Why did you not cite this for your purpoſe? it would have proved it as well: the Primitive Chriſtians, like to the children of one God, and ſervants of one Lord, as one family or community lived together (and according to the Scriptures whereunto you allude) *had all things common*, Act. 2. 44. *neither were there any amongſt them that lacked: for as many as had poſſeſſions of lands, houſes*, Act. 4. 35. *or goods*, Act. 2. 45. *ſold them, and brought the price of the things that were ſold, and laid them at the Apoſtles feet; and diſtribution thereof was made to every man as they had need*, Act. 3. 35. *they parted them to all men as every man had need*, Act. 2. 45. This Primitive practiſe is ſo far from authorizing you to deſire either all, or any thing at all of your Brethren (and with other then they you have nothing to do) that if you would indeed approve your ſelf to be a Chriſtian Miniſter, you ſhould from this preſident ſell your goods, lands, houſes (and thoſe of your order) their coaches, horſes, *&c.* with all other your worldly and gawdy ſuperfluities, the effigies of your pride, pomp and lordlyneſs, and humble your ſelf to live at a common, low, equal rate with them, 2 *Cor.* 8. 14, 15. (as *Barnabas* the Levite did, whoſe ſucceſſor you would be thought to be, *Act.* 4. 26, 27.) to ſuffer as they ſhall ſuffer, and not to rejoyce, but as they ſhall rejoyce with you, 1 *Cor.* 12. 26.

And

And your proud disdain of this, with your contrary covetous practises thereto, do plainly declare you to be Ministers of another sort and order then these of Christ's; *Murmurers, complainers, walking after your own lusts, having mens persons in admiration for advantage, and running greedily after the error of Balaam for reward,* Jude 6, 11. *verses.*

For a conclusion therefore, hear (and be ashamed all yee proud covetous hirelings and tithe-mongring Priests) the Doctrine and practise of the Ministers of Christ, whose successors unrighteously you pretend your selves to be: *I have coveted* (saith Paul, Act. 20. 33) *no mans silver or gold, or apparel,* v. 34. *Yee your selves,* (namely, you Elders and Pastors of the Church of Ephesus, to whom my speech is directed, *Act.* 20. 17.) *know, that these hands have ministred to my necessities, and to the necessities of those that were with me: and I have shewed you,* (even you Elders) *that so labouring, yee ought* (not onely to support your selves) but *your weak Brethren likewise, as you know I have done,* (not the idle or lazy) *for if any man whatsoever of you will not work, let him not eat:* and this you are not bound to doe from my order and example onely, 2 *Thes.* 3. 7, 8, 9, 10. but from the remembrance of the words of the Lord Jesus, who said, *It was more blessed to give then to receive.*

All the members of Christ's body were to have a mutual and like care of each other; the Apostles and Elders (the chief thereof) by their labours, as appears, were to assist the more in-

inferior in their weaknesses; and they again by the like love, care and industry, were to assist and supply them, in all their sufferings, weaknesses, bonds, imprisonments, and other their afflictions whatsoever, calling upon them for it, 2 *Tim.* 1. 16, 17, 18. And thus the aforesaid promised blessing of the Lord Jesus did attend and come upon them all; according as he promised his presence to his Apostles and their Successors, *always, even to the end of the world,* they observing and teaching the Disciples made by them, *to observe whatsoever he had commanded them,* Matth. 28.

*Sept.* 3. 1658.

FINIS.

Richard Ellis his Book
in the year 1658